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EDITORIAL COMMENTS

Masters in Israel

THREE great Orders in the Church have lately been united in mourning the deaths, within the space of a fortnight, of three of their most distinguished members. Father Bede Jarrett, O.P., died in London on March 17th, after a comparatively short illness, Cardinal Francis Ehrle, S.J., full of years, in Rome, on Holy Saturday, and Dom Cuthbert Butler, O.S.B., suddenly in London on Easter Sunday. Their lives were, in many respects, widely dissimilar, but each in his own sphere did great work for God's Kingdom. Of Father Bede, by far the youngest and the first to be summoned, we are apt to think, human-wise, that his death was premature, but after all, when a man is a willing instrument in the hands of God's grace, years are of little account. In any case, he lived a year or two longer than his Father St. Dominic, whose life-work was accomplished in fifty-one years, and of whom, in his love of learning, his ascetic zeal and his mastery of the word, he was such a worthy son. Our Press has recorded what he did by voice and pen for the Church and his Order during his brief but active religious life: here we may particularly recall his founding, just fourteen years ago, of our brilliant contemporary, *Blackfriars*, which has done so much to express and promote Catholic culture, and of which he was Editor when he died.

The Vatican Librarian

CARDINAL EHRLE, who died in his eighty-ninth year, was one of the world's great scholars, whose achievements only scholars can properly appreciate. But, in his time, he had more immediate contact with ordinary life, having, in fact, been occasionally employed for several years during his theological studies at Ditton Hall in Lancashire,

in mission work at Liverpool and elsewhere. He was ordained at St. Beuno's, North Wales, in September, 1876, along with one who was later famous as an Assyriologist, Father J. N. Strassmeier, and he served afterwards on the staff of the German review, the *Stimmen aus Maria-Laach*. Called to Rome in the 'eighties he projected as his life-work a history of Scholasticism on a grand scale for which, although other interests finally prevented its fulfilment, he wrote many preliminary monographs. His great "History of the Pontifical Library at Avignon" (1890) probably moved Leo XIII to appoint him definitely Prefect of the Vatican Library in 1895, and, during his nineteen years' tenure of that high office, he did immense service in the way of re-organizing its contents and making them accessible to students. He was given as Assistant Prefect, in 1911, Mgr. Achille Ratti, then Prefect of the Ambrosian, who succeeded him in full charge on his retirement in 1914. Shortly after his own elevation to the Pontificate, Mgr. Ratti, become Pius XI in 1922, raised his predecessor to the Sacred College of Cardinals. Other and innumerable decorations, mostly academical, were heaped upon the unassuming student, and on his eightieth birthday in 1924, five volumes of "Miscellanea Ehrle," fragments from the total output, were presented to him by his friends. One last proof of the Holy Father's esteem of him was given when, in 1929, he was appointed to succeed Cardinal Gasquet as "Librarian and Archivist of the Holy Roman Church." Cardinal Ehrle was, *par excellence*, one of those on whom honours had to be thrust. In his combination of personal simplicity, immense literary achievement and high position, he may not unfittingly stand alongside another famous Jesuit Cardinal of former days, St. Robert Bellarmine.

A Typical Benedictine

IN the sudden death of Abbot Cuthbert Butler, another scholar of more than national fame has been taken from us, although for many of his mature years he was, perforce, absorbed in administrative duties as Headmaster of Downside and, subsequently, Abbot of that great monastery and school. His tenure of the latter office lasted from 1906 to 1922, during which time both monastery and school grew materially and, so to speak, physically, under his fostering care. His status as a man of original research and critical judgment

was established when, during his Headship of Benet House, Cambridge, 1896—1904, he issued a definitive edition of Palladius's "Historia Lausiaca." He was a constant contributor, not only to Catholic reviews, but also to such periodicals of standing as *The Hibbert Journal* and the *Journal of Theological Studies*, and whilst at Downside wrote several volumes on the spirit and constitution of his Order. When, in 1922, he resigned the Abbacy, he used his freedom from office to embark upon works of more general interest, and wrote "The Life and Times of Archbishop Ullathorne," and, because he was thus brought into contact with his subject's activities in Rome, the "History of the Vatican Council," besides works of a more devotional character. More remarkably still, during those days of scholarly retirement, he displayed in Hyde Park his gift for open-air oratory, and became one of the most attractive and effective speakers of the Catholic Evidence Guild. This active and beneficent career closed very fittingly on Resurrection Day, in the evening of which, without any marked preliminary illness, he died, as he lived, *plenus operum et dierum*.

Another Holy Year

ACCORDING to the usual beneficent practice of the Holy See, the Jubilee in honour of the Incarnation and Birth of our Saviour, the privileges of which could be gained last year only at the cost of a pilgrimage to Rome, has been extended to the whole world for another twelve months—from Low Sunday, 1934, to Low Sunday, 1935. Judging by the crowds which flocked to the Holy City during the whole of the past year, the result of the first proclamation must have been a marked increase of the fervour of the faithful, that essential charity which, as Our Lord tells us, is with difficulty kept aglow amid the multiplied iniquities of the world. And now the Holy Father, in pursuance of his conviction that the reformation of society can only be accomplished through the reformation of the individual, has planned an even more extensive campaign of prayer and sacrifice—the indispensable contribution which the Church, foolishly ignored by politicians and economists, provides towards the rescue of modern civilization from its inward maladies and outward perils. The bankruptcy of modern statesmanship is everywhere manifest. The tragic muddle of the disarmament question, the mad scramble for markets, the inability to control

the means of exchange, limitless production alongside world-wide destitution—all these phenomena emphasize the powerlessness of the world to maintain even material civilization without regard to the Commandments of God—foremost amongst which stands the duty of loving and serving Him. As we have often said, the remedy is not with the blind who cannot, poor things, avoid the ditch, but with the Catholic Church, which alone can create the sound and stable public opinion needful as a basis for social, political and industrial reform. The Holy Year, and what it commemorates, thus literally brought home to the faithful, should enable "the salt of the earth" to maintain its savour, and continue its providential task.

Christian Optimism

THAT task cannot be accomplished in a defeatist spirit. One of the chief obstacles to domestic and international peace is a conviction that human belligerency is ineradicable—"you can't change human nature." But you can control human nature and change human conduct—as the whole process of civilization shows. And those who have the knowledge and the grace which is within reach of the Catholic, are gravely culpable, if in this desperate crisis in the world's affairs, they bury their unique talent and do nothing to re-Christianize their surroundings. That process necessarily means personal rectitude, the life of grace and love and zeal. Conscious rebels against God's law can neither worship nor serve: the light that should be within them is darkness. The Holy Father's appeal for a general return to God finds unexpected endorsement in *The Times* which, in a leader (on Holy Thursday) on the Triumph of the Cross, writes these significant words about the present crisis:

Statesmanship goes astray because it ignores the spiritual factor. Human strength and wisdom prove inadequate for the tasks they are called upon to perform. Our private efforts to improve ourselves and to influence our neighbours prove impotent. Yet the Divine power which reinforced the first disciples has been renewed in each generation of the Saints, and Good Friday is a reminder that this spiritual strength may be summoned to ennoble lives to-day and to direct the affairs of the world.

A pale reflection this, perhaps, of the stern warnings and burning appeals constantly addressed to the world by the Head of Christendom, but, in view of Catholic apathy, a recognition from such a quarter of the need of God to restore the world to health and sanity may serve at least to shame those who, in spite of their Catholic profession, make no attempt to Christianize their own lives or to take the right Catholic attitude in regard to vital questions of the day.

The Papacy the Champion of Human Brotherhood

WE could hardly, perhaps, expect a merely secular paper like *The Times* to make mention of the voice and authority of the Holy See as the most effective means of recalling Governments and peoples to the one remedy for their distress, obedience to the moral law. Yet no world-survey can be thorough which does not take account of that world-wide influence. At a National Conference held in London on April 12th—13th in defence of the League of Nations, great stress was laid upon the need of organizing public opinion against the policy and practice of war, but no speaker mentioned the fact that the universal jurisdiction of Rome makes it the most potent means of guiding public opinion, and that the whole strength of the Papacy in modern times has been directed to upholding the cause of peace. On the other hand, the Governments which paid no heed to Pope Benedict's Peace-Note have been equally deaf to all the exhortations of his successors to eradicate from their councils the causes of war—those short-sighted policies of national interest which ignore the claims of human brotherhood. Even now, the ideal of prosperity set before us is the seizing of benefits at the expense of other lands: we have to regain, if possible, lost markets: we have lately acquired a store of tariff-weapons as material for that campaign: our Budget surplus is contrasted with deficits elsewhere so as to minister to our insular complacency: the whole mentality of our leaders is, in fact, a rejection of human solidarity. And, hence, there has been no vigorous insistence by our leaders on the system of a collective guarantee of security, such as is projected by the League and the other international Pacts, and there has sprung up in our midst a clamorous faction of "isolationists," who would have us renew the frenzied competition for superiority in arms which led to the last war. We Catholics,

on the other hand, owe spiritual allegiance to a ruler whose charge is the whole of humanity, and whose ruling aims at the good of the whole. On us, therefore, lies the task, as members of the Christian commonwealth, of tempering the excesses of nationalism by considerations of justice and charity. The whole world around us, especially the Jingo Press, is reeking with violations of these fundamental virtues, with incitements to greed, to hatred, to scorn; all based on wholesale lying. Unless we vigorously react to these evil things, according to the measure of our opportunity, we shall share in the guilt of their prevalence: still more, if we allow ourselves, in speech or even in thought, to take up the same anti-Christian standpoint. Both clergy and laity share this Christian task. On Christmas Eve, 1930, a year or so before the Disarmament Conference began its fruitless, because misdirected, labours, his Holiness thus addressed the College of Cardinals—"The glory and duty of this Apostolate of Peace lies principally with Us and with all who are called to be ministers of the God of Peace. Herein, also, is a vast and glorious field for all the Catholic laity whom we unceasingly call upon to share in the apostolic work of the hierarchy." If the Catholic clergy and laity everywhere had heeded that summons, we should not be living now under the menace of another war.

Disarmament Deadlock

THE upshot of six months of "diplomatic conversations" outside the ambit of the Disarmament Conference, is not much to the credit of modern diplomacy. The one object which our peregrinating diplomats set out to discover—whether any sort of agreement between France and Germany could be made so as to free the world from a new competition in armaments—might have been settled at home in five minutes. No agreement is possible, if the parties argue from different premises, and that this pair does has been obvious to others besides diplomats for many a long day. France insists on law, Germany on equity. France considers the Versailles Treaty regarding German armaments to be still binding: Germany thinks it has become obsolete, first, because the ex-Allies have not observed their side of it; secondly, because, as long ago as December, 1932, Germany's claim to full equality of political status was admitted; thirdly, because the new Reich, free from the obligations of League and Confer-

ence, and powerful enough to disregard agreements imposed by force, is determined to abolish, sooner or later, every trace of penal discrimination against her. One side or other must yield, if there is to be agreement. Germany, in effect, says to France—"If you won't disarm to my level, or to some level arranged for all of us, I shall re-arm up to yours." And France replies: "You ask me to abandon my present security, established and maintained at immense cost, without suggesting anything to replace it. How very unreasonable!" The deadlock is the nemesis of the failure of the ex-Allies to fulfil their own obligation to reduce armaments, and it will continue, until they make real the various Peace Pacts they have drawn up, and show that they trust to collective defence for individual security. There is no other just course of action, for to claim the right to be stronger than your neighbour is to deny his equal right to be stronger than you. Neither claim is, in fact, a valid one in this interlocked and crowded world of States, for it is not fair to insist on another occupying a position of insecurity which you reject for yourself. As always, we are referring to those States which can really upset the peace of the world. The vast majority of "Sovereign States" must find their security, not in their own strength, but either as satellites of some great Power, or in the world's general sense of justice. In the new world-order contemplated by the League, security for all is meant to be based upon, first, arbitration to settle disputes and, secondly, collective action, economic or otherwise, to penalize aggression. To this system there is really no alternative that bears contemplation.

The League Paralysed by the War-Traders

AT the same time, it is no part of optimism to shut one's eyes to facts. Partial views, the views of party-minds, are the bane of modern criticism, whether of domestic or international problems. Accordingly, no lover of Christian peace should be blind to the threats of war, from armament competition, which has been admirably summarized in the *Universe's* leading article for April 20th. But, not even that menace should lead us to speak of the "next war" as a certainty instead of merely a possibility. It is "cowardly fatalism," as the *Universe* calls it, to consider that which is a matter of free human volition, as if it were irrevocably decreed. War, as the "Middle-aged Woman," who started, in

The Times of April 12th, a chorus of repudiation of the thoughtless phrase "the next war," declared, "is caused by greed, by stupidity, by fear, by inertia," passions and emotions which the rational will can control. To acquiesce in the supposed inevitability of this curse of humanity is to betray our highest prerogative, and particularly to deny the strength which comes from God. Is the war between Bolivia and Paraguay—that scandal to Christendom which has been allowed to drag on for nearly three years—to be thought inevitable? Here we have two League Powers fighting each other, in defiance of their League obligations and in spite of League intervention and remonstrance, yet supplied all the while with the financial and material means of war by other League members, and by that great advocate of Peace, the United States! An arms-embargo, to affect both sides, was proposed at Geneva in February, 1933—the quarrel began in July, 1931—but the influence of the War-Traders has prevented anything effective being done. "We are all in favour of peace but, of course, we can't interfere with international finance and commerce." Is it not that fundamental hypocrisy that has brought a blight upon the Disarmament Conference? From the very start, powerful moneyed interests have determined that provision for war shall not be interfered with and, though intermittent protests have been made by Genevan delegates, there has never been assembled there a sufficient number of men, equally honest and powerful, to check and control this sinister influence.

"America's" Silver Jubilee

THE issue of *America* just to hand (April 14th) reminds us that this vigorous Catholic weekly has now completed its twenty-fifth year of strenuous life, and we may be permitted to add our fraternal congratulations on the event to the many which will reach Editor and staff. One has already reached them which must surely outweigh all the rest, however numerous, and that is a letter from the Cardinal Secretary of State, couched in very eulogistic terms and conveying the felicitations of the Holy Father himself. The Pope happily summarizes the various fruitful activities of the periodical—its vindication of Catholic education, its expositions of Catholic theology and philosophy, its support of Catholic morality, its advocacy of social action on the lines

of the Papal Encyclicals, as well as its more general function as a critic of art and literature and world affairs—and concludes by imparting the Apostolic Blessing to all concerned with its production. They must surely feel that the trials and labours of the past quarter-century are amply rewarded by this gracious and generous appreciation. If we may express what has struck us most in our acquaintance with *America*, it is its unceasing advocacy of human freedom under every aspect, and its fearless denunciation of every unjust encroachment on the rights of the individual, the family and the State. The Constitution of the United States does not define in every detail the relative rights of its constituent members and the Federal Government at Washington. Hence, there is always danger of attempts being made, in the interests of economy, efficiency, uniformity and so forth, to override State authority, and to vest excessive power in the central bureaucracy. *America* has been tireless in upholding the integrity of the Constitution. It fought Prohibition from first to last, and helped greatly to prevent any notable Catholic support of that misguided enactment: it has attacked various projects to centralize education-control and to penalize further the parochial schools which Catholics maintain at such cost for the safeguarding of the Faith: it is now opposing another plausible Federal project, the Child-Labour Amendment, which, in spite of its salutary aim, is full of insidious attacks on the integrity of the family. Thus the paper deserves to be ranked amongst the best assets of the Church Militant in America and, from our own serene heights of seventy years, we are glad to wish it *ad plurimos annos*.

The Catholic Press and the Kingdom of Christ

SOME recent remarks by its Editor, suggested by the recurrence of the "Catholic Press Month" in the States, where February is devoted to spreading the good influence of Catholic periodicals, have awakened responsive chords in our own heart. After detailing the unique benefits to the faithful in this de-Christianized world to be found in papers which are a hundred-per-cent Catholic in principle, temper and outlook, Father Parsons speaks, with some point, for the Catholic editor, saying, "He asks the help of our Catholic people and he deserves it: yet in truth a subscription to a Catholic magazine is an offering, not to him, but to the cause of Christ."

Apparently, the Catholic public, in America as elsewhere, looking around in a time of acute financial depression for a way to economize, has been apt to sacrifice, in the first place, what concerns mind and soul, and to put personal interests before those of the Faith. That vast community of over twenty million believers is said to read newspapers rather than books, and the secular Press rather than the Catholic. Quite recently one of its foremost weeklies, *The Commonwealth*, could only be saved from extinction by a united and extraordinary effort. Yet an effective development of the Press is one of the few ways left of saving the world from further corruption. The poisonous spate of books and papers which have turned away from the Christian standard and lost altogether the means of right guidance for mind and heart, grows daily in volume, yet the antidote, the literature which might serve to shatter its force, is woefully neglected by those whose Faith should prompt them to foster and diffuse it. No doubt, Catholic papers, precisely from want of that Catholic support, cannot always compete in material excellence and attractiveness with the non-Catholic, yet the poorest of them contains what is generally absent even from the best non-Catholic journals—that mental grasp of spiritual realities which views the things of earth in their true proportions, whilst one and all are free from the too prevalent, open or tacit, advocacy of heresy and immorality. No campaign can be won for the Faith if its defenders not only fail to use their own weapons, but also provide arms and ammunition to its assailants. We are talking much about Catholic Action these days, but we don't seem to have yet realized the obligation in conscience of Catholic Abstention, whether it be from evil films or plays or papers. We are not with Christ if we do not support the forces which defend His Kingdom: we are definitely against Him if we habitually subsidize the enemies of His law.

Sterilization Unscientific

NOTHING more plainly indicates the anti-Christian ideal on which much of the German "nation-building" plan is based, than the monstrous attack on human liberty and integrity, involved in the new sterilization law. It is, in effect, a denial of God's rights over His creatures, and a subjection of the individual *entirely* to the supposed interests of the State. We freely grant that this form of mutilation for

eugenic purposes has long ago been legally sanctioned elsewhere—in about half of the United States of America, and in certain cantons of Switzerland, whilst Norway and Sweden are coquetting with the notion: Germany has not the discredit of having started the evil thing. But no civilized State has tried to apply it in so thorough and drastic a fashion, on such unwarrantable assumptions, and for such manifestly disproportionate ends. The hereditary transmission of mental or moral or physical defects, the main principle invoked to justify the practice, is still a much-disputed hypothesis. Readers of the current issue of that excellent Quarterly, the *Catholic Medical Guardian*—a periodical which should be studied by all those interested in medico-moral “borderline” subjects, will learn from Dr. Halliday Sutherland’s critique of the Report of the Committee on Sterilization, that over fifty per cent of the children of a defective are normal, whilst fifty per cent, again, of mental defectives are children of normal parents. The German law lists nine diseases as hereditary, whereas *The Medical Officer* for April 14th, in a review of Dr. Penrose’s book “The Influence of Heredity on Disease,” says “the biologist knows of no method of inheritance which cannot be covered by the Mendelian laws, but in medicine, other forms of inheritance are often presumed.”

An Infamous Project Defeated

WE hope that the speedy and unanimous passage of a Bill, directed against the cruelties connected with the Rodeo display, a Bill which reached its Third Reading in the Commons on April 21st, means that the country has realized even more clearly its duty towards animals, since when, in the summer of 1924, at Wembley, the public was shocked into vehement protest by these imported brutalities. Never does lucre better merit the epithet “filthy” than when it is gained by pandering to the beast in man. It is strange that the promoters of this degrading show seem to have learned nothing from the disgust expressed by Press and public on its previous exhibition, particularly since vain efforts were then made to restrain Press-criticism by appeals to law. As we wrote in July, 1924, “What is necessary and, therefore, justifiable on the prairie, when semi-savage cattle have to be rounded up for branding or killing, is not justifiable when done merely as an entertainment [especially, we should now add, when the victims are, in reality, tame animals goaded

into momentary savagery by torture] . . . We should aim at extending the range of humaneness rather than at bringing barbarities from the fringe of civilization into our midst." We are grateful to the promoter of the Bill, Sir Robert Gower, and also to the R.S.P.C.A., indefatigable now as formerly, in calling public attention to the proposed atrocity, and we hope that this success will make more certain the passing of another Bill, still to be introduced, the object of which is to prevent the film-industry from carrying out advertised projects, called "Duels to the Death," between wild animals and reptiles, which would have the same brutalizing tendency as the gladiatorial shows of ancient Rome and, however obtained, cannot but be the outcome of much unnecessary suffering. The cinema, in unChristian hands, is already responsible for widespread demoralization; so much so that the theatres are flooded with "pictures" which no conscientious person can attend without sin, and Catholics are being organized to boycott such "entertainments." Accordingly, the film-industry, usually so deaf to appeals on moral grounds, should be made to recognize that it is at any rate financially vulnerable.

A Library of Catholic Films

IN this connexion it is interesting to note that the Catholic Truth Society, now on the eve of starting its second half-century, is so far from showing the effects of age that it is extending its Lantern-Slide department to include a library of films—not, of course, in direct competition with the wealthy public cinemas, but for display in Catholic schools and gatherings. A taste for good pictures should surely be cultivated as carefully as a taste for good literature, for it is popular taste which, in the long run, must be relied on to free the cinema from viciousness. The announcement was made at the Annual General Meeting, on April 12th, when also the Cardinal announced that the Jubilee Celebrations of the Society would take place in London and the Provinces in November, that the National Catholic Congress would be held at Cardiff next year in July, and that a great National Pilgrimage of Reparation to the Shrine of Our Lady of Walsingham would be celebrated in August next, four hundred years after the impious Henry plundered and desecrated it—all welcome signs of the spirit of Catholic Action alive in our midst.

THE LONDON ORATORY

1884-1934

THE church of the London Oratory was consecrated on April 16, 1884, exactly fifty years ago. Nine days later it was solemnly opened, in the presence of His Eminence Cardinal Manning, seventeen bishops, representatives of all the Religious Orders in the country, and about a hundred of the secular clergy. On that occasion the great Cardinal preached; and as we read to-day the report of his sermon we can realize how he, along with the whole congregation to which he spoke, felt that the opening of that edifice marked an epoch in the history of the Catholic Church in England. Less than thirty years before, Cardinal Newman had delivered, at Oscott, on the occasion of the re-establishment of the hierarchy, the memorable sermon known to us all as *The Second Spring*; on this occasion Manning caught up the same theme, and his words overflowed with thanksgiving that the *Second Spring* of Newman had already borne fruit so wonderful. He poured himself out in congratulation to the Fathers of the Oratory who had brought to completion the majestic work they had done. He dwelt especially, and at length, on the life and ideals and devotion of Father Frederick William Faber, who had been in London the soul of the Catholic Revival, but had not lived to see this crowning of his life's work. He dwelt long and affectionately on the spirit of St. Philip, the apostle of lay apostles, showed how well suited it was to the needs of modern England; and concluded with words which are worth recalling:

I have but one last word [he said] and it is this: three hundred years ago, who would have believed the possibility of what we have seen to-day? Fifty years ago, when the Catholic Church had just ascended from the catacombs, who would have imagined that the work which is completed to-day would ever be? Thirty years ago, and we can almost remember, and our memories will touch the time, who would have deemed such a thing to be possible, or would have anticipated such a solemnity as this? Surely the desolations of England are not for ever. Surely this is a token and, I may say, a promise of greater things to come.

He went on to speak of "old animosities that had died out," of "old malevolence that had all but changed into benevolence," of "a disposition and a heart that invites our labour and confirms our hope"; he asked :

Am I going too far when I say that with the exception of a small group or band organized to keep alive the strife, the people of England do not now declare themselves Protestants, and if asked what Protestantism means they are ready to confess they cannot tell? . . . There are even those who rejoice in declaring they are not Protestants; then let us take them at their word, and endeavour to reap what is sown. . . . We are no prophets and cannot tell what may be fifty or even thirty years hence, but no one need be faint in hope. . . . What the Church has done in the old days she can do again, for her strength is not spent nor her power abated.

It is exactly fifty years since those words were spoken, and though the Cardinal who spoke them disclaimed all pretension to be a prophet, yet we can feel that he looked into the future and he spoke in the spirit of prophecy. But before we try to see how that prophecy has been fulfilled, it is needful to look back a little further; for the history of the Church in England during the last fifty years cannot be understood, much less can its significance be realized, unless we bear in mind the fifty years that went before. The church of the Oratory was consecrated exactly fifty years after the beginning of the Oxford Movement; it was planned, and carried to completion by the very men, for the most part, who had been the heart and soul of that Movement. In a true sense, therefore, the building of the Oratory, a Roman Catholic church, of Roman architecture, in the heart of London, may be said to have been, not only the logical, but the perfectly natural outcome of the awakening in Oxford; it was the final goal, as Newman himself always claimed, to which the Oxford Movement inevitably tended, it was the full expression of that Catholicism which, from the days of Queen Elizabeth, had never quite vanished from the land. Other Churches in other countries have become definitely Protestant, and have never been ashamed of that name; in an evil day the Church of England called itself Protestant, but, as Cardinal Manning said in the sermon he preached fifty years ago, it has for ever struggled to be free from the stigma, and to call itself

Catholic as well. It has striven to reconcile the two ; it strives to reconcile the two to-day. Men like Newman, and Faber, and Dalgairns, with many others after them, soon saw that the reconciliation was impossible ; they were forced by their own supernatural logic to choose between the one and the other, and they chose to submit to the Church of Universal Christendom, the Church Catholic and Roman. This, to them, was the only "union" that was possible, the only Oneness, Holy and Apostolic. They went out from their people and their fatherland, and we bow down with reverence at the sight of their heroic sacrifice ; they came back to their friends, the English people, to tell them of the truth they had discovered. Before they had groped, now all was clear ; they had guessed, now they knew ; they had thought they had the truth, now they held it in their hands, and it was wonderful in their eyes. They spoke and wrote of the Faith they had found, making it again articulate to their fellow-countrymen. They brought back with them the Oratory, "a bit of Rome to the heart of England," as a preacher on that same memorable day expressed it. They founded that Oratory in Birmingham and in London ; here, for all men of London to see, and not merely to hear of in garbled fables, they and their successors erected their Roman church, the reality in its fullest form.

And wonderfully has the gift been received. If the fifty years preceding the building of the Oratory saw a revival, not of Catholic numbers only in this country, not of Catholic influence only, but of a Catholic soul awakening in many places, much more has this been the case during the last half century. In a true sense we are but of yesterday, yet everywhere the name Catholic is honoured and respected, shall we say even revered ? Yes, revered even if hated in some places the more ; for hatred is a sort of reverence. Look back on these fifty years, a period which many of us can recall for ourselves. Look at the English papers that recorded the consecration of the Oratory, and there, for the first time in our history, you will find this blessing of a Catholic church hailed as an event of which England was proud. From that time the Oratory became a new centre for England's public life ; until another structure could be built, as the country's primatial church, the Oratory provided the setting for the new life that had begun to be lived. It was at the Oratory that the envoy from Rome was honoured, in 1887, when he came to grace the

golden jubilee of Queen Victoria; there, that, ten years later, her Catholic subjects gathered in thanksgiving for her diamond jubilee; there that, in 1902, they gathered again in solemn intercession for King Edward VII. The prayers of Catholic England had begun, at long last, to be reckoned among the assets of England; and it was at the Oratory that they were first recognized and felt. Some of us can remember the day when Cardinal Manning preached in the Oratory the panegyric of his fellow-Cardinal, Newman; it was a day of national mourning for one of England's greatest sons, a day, again, that seemed to be a glorious climax of a great cycle. Or that other day, two years later, when the Cardinal of Westminster's own time had come; when he lay in state before the altar of the Oratory, when upwards of 40,000 people passed by his bier to pay him their last respects, and hundreds of thousands of the citizens of London lined the streets during his funeral. Some of us recall, again, that new sight indeed in modern England, when in the Oratory the Archbishop of Westminster, Herbert Vaughan, was invested with the pallium, the first since the investiture of Cardinal Pole in the reign of Mary Tudor, more than three hundred years before. That was a link indeed, newly riveted, between England and the rest of Christendom, between England and Rome, for without the pallium there is no metropolitan authority; and England, that only thirty years before had been indignant at the founding of the Catholic hierarchy, regarded this new ceremony with interest and approval. It was at the Oratory that, in 1893, England was solemnly consecrated anew to Our Lady and St. Peter; I say anew, for this was but a renewal of what had been England's boast for a thousand years. And it was at the Oratory that, in 1897, a French Cardinal joined with the Catholics of England, with the Christians of England, in celebrating the coming to these shores of Augustine from Rome; it was the keeping of the birthday of England, born of Rome, 1,300 years before.

These are some of the signs by which we may see the new life of Catholic England revive, after the day of Manning's prophecy, in and around the London Oratory. But these were only signs; from those beginnings what has not grown in these fifty years? Though it is but eighty years since Newman delivered his eloquent lectures, "The Present Position of Catholics in England," we read those lectures now with something like amusement; nay, with amazement that Eng-

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lish non-Catholics could ever have been so blind. We have seen our youth welcomed at our universities, and there play their part, both as undergraduates and as professors; at the opposite extreme we have seen some recognition given to our claim for our elementary schools and their teachers. In a city that banned adoration of the Blessed Sacrament as superstitious idolatry, we have seen the Eucharistic Congress honoured; may we not consider it a result of that Congress that later, by law, the ban on public Catholic services and demonstrations was removed, the door which led to many offices of State, and which had hitherto been closed to Catholics, was opened, and the royal oath itself was so altered that His Majesty, on his accession, might no longer be compelled to use words offensive to his loyal Catholic subjects? We come to the World War, and again the common sense of England spoke. It established diplomatic relations with the Holy See, relations which, within the last year, have been made a permanent portion of our British diplomatic service. It brought home to many the loyalty of their Catholic brethren, the devotion of the Catholic priest, the meaning and the blessing of the Catholic Faith in the places where they were compelled to fight; and they came home yet more disposed to think well of their Catholic fellow-countrymen, even to imitate them in the war shrines they erected, and in their desire to commemorate the dead. Masses for the dead are no longer outside the provision and protection of the English law; we have recently heard them declared in an English court of justice to be "a valid charitable gift . . . recognized by a large proportion of Christian people to be the central act of their religion."

Such are a few only of the changes that have come over the outlook of the English people during the last fifty years; if in 1884, Cardinal Manning could speak of "malevolence" having "changed into benevolence," to-day he might have spoken of that same benevolence having changed into reverence, and respect, and welcome, and desire to imitate. And with these signs from without, what can we see within? A hundred years ago, when Emancipation was granted, it was granted partly on the ground that we were a miserable section of the people of England; a few hundred thousand at most, in number so negligible, in influence so weak, as not to be worth persecuting any more. Fifty years more, and when Manning, in his Oratory sermon, thanked God for what had

been done, he could count more than a million of Catholics in England; to-day, fifty years after, we are two million and a half, not improbably three millions. In 1884 the number of Catholic priests in England and Wales was 2,112; to-day they are more than twice that number, 4,825. In 1884 our churches and chapels of all kinds were 1,188; to-day they are 2,196; again, the number has been almost doubled, and they increase week by week. Let us confine ourselves to Westminster alone, for it is in Westminster that the effect of the foundation of the Oratory has been most felt. In 1884 the priests of the Westminster diocese, including all Religious, were 328; in 1934 its secular clergy alone number 362, and there are 234 Religious; the number, again, has been virtually doubled. In 1884 its churches and chapels were 110; in 1934 they are 273, much more than twice the total in the day of Manning's thanksgiving. The Catholic population of the archdiocese in 1933 was reckoned at 292,000; almost as many as, a hundred years ago, there were, probably, in the whole of England and Wales. There are 45,000 children in its schools; these schools range from the lowest to the highest, and hold an honourable place in the educational map of London.¹ Last of all, in the heart of Westminster, towers the Catholic cathedral, of which every Englishman, Catholic and non-Catholic, is proud; the one great stamp of renewed life and vigour, made possible by the building of the Oratory, some twenty years before.

These, then, are some of the indications of the change that has come over England during the last fifty years. The years come and go, and as one thing is added to another, we scarcely perceive the difference; it is only when we stand still and look back that we realize the distance we have gone. Those who have been born and brought up within the period cannot know from experience how vast the change has been; only those who have lived from one phase into another can see how the finger of God has been in it all, and the hand of God has guided the destinies of England. The Catholics of fifty years ago were of good hope, as Cardinal Manning said; but it is doubtful whether any of them had hoped for so much as God in His goodness has actually given. The Catholics of a hundred years ago were both hopeful and hopeless. On the one hand, were those who, from the Oxford Movement, began to look for the immediate conversion of the whole of

¹ See *Catholic Directory*, 1934, p. 109.

England to the Faith, and discussed their plans accordingly ; on the other, were those who represented three centuries of persecution, and looked with suspicion on these Greeks from without who brought them gifts. The suspicions have gone, the excessive hopes have gone ; but there remains a confidence that rests on something which goes beneath all else, that in the end, indeed sooner than we may dream, England will find herself again, will be what in heart she wants to be, part once more of that universal Christendom from which, in an evil hour, she was torn asunder.

And yet all these statistics are but external indications ; if there were not an internal growth of Catholic life within our community to correspond with them, they would signify nothing at all. But, thank God, we have evidences of that internal growth in abundance. In the days of our persecuted forefathers, while men at home sacrificed their all for the sake of the Faith they had inherited, their daughters went in an unceasing stream to fill the English convents abroad ; and to-day, no less, even more, when those convents have come home and others in numbers have followed them, their novitiates continue to be filled, and we may truly say that never and nowhere were there more vocations to convent life than there are in England to-day. We have witnessed in the last five-and-twenty years the miraculous spread of Carmelite Communities throughout the land ; yet these are but a section of the power-houses of prayer and sacrifice with which England is studded. We have watched the missionary Orders establish themselves one by one in the country, seeking English candidates, men and women, since the English tongue and English education seem now to be needed everywhere ; and so far not one of those foundations has been disappointed, or has failed to attract vocations. We have felt the need, as no other country has felt it, of the teaching Orders to maintain our schools ; and though the teaching Orders have never too many, yet when all are taken together, their novices in England are probably more numerous in proportion to the population than they are in any other country in the world. And there are the various Orders of charity. We go into their hospitals, their orphanages, their refuges, their homes for the poor, and we find the number of nursing Sisters ever on the increase, and, what is more, ever rivalling in efficiency the best equipped institutions in the country. The number of these foundations we cannot say ; but this we can say, from

certain knowledge and without fear of contradiction, that the work done for the poor and suffering by our Sisters is out of all proportion to our numbers.

Another sign of our Catholic life is the wonderful growth of devotion to the Blessed Sacrament, especially during the last thirty years. Last century weekly communicants were the exception, daily Mass was very uncommon; to-day daily communicants are numbered in thousands, and there is seldom daily Mass without a substantial attendance. The Feast of Corpus Christi grows every year more and more in splendour; one thing our Catholic people have not forgotten, that it was for the Mass and the Holy Eucharist that their fathers mainly died, and that the Mass and the Holy Eucharist must, therefore, be the characteristic devotion of their children. And in the wake of these what has not followed? Year by year the number of those who go to do honour to Our Lady at Lourdes increases; they are in their tens of thousands, they go to pray and they return apostles, a constant stream flowing from that shrine of Mary's favour to water again and revive the land which once boasted of the title of Our Lady's Dowry. Or we may go further, to Rome; and of Rome it is enough to say that in the year of Jubilee just closed, more than seventy pilgrimages have left these shores for the centre of Christendom, a number so great that even the Holy Father himself has been impressed, and has thanked the Catholics of England, and has specially blessed our country, for this proof of that devotion, still existing, for which a thousand years ago, our Anglo-Saxon forefathers were conspicuous.

We might go deeper down still; we might look at the societies and organizations, among Catholic men and women, which are flourishing to-day, which, fifty years ago, did not exist, which, a hundred years ago, would have been thought a futile dream. In those days societies were actually in existence to plead for toleration, willing to surrender much, that they might but be allowed to breathe; to-day our societies are twofold, they are expressions of a life that is full and free, and they claim for the Catholics of England those rights which every Englishman, be he Catholic or not, holds it to be his privilege to possess. Thus, if prayer and charity and zeal for souls, and loyalty alike to King and Pope, are indications of internal life, then can we say with thanksgiving that the life of Catholic England is true and vigorous; never was it more, never did it give greater hope for the future, of fruit that shall profit both itself and the land in which it flourishes.

And yet, perhaps, we need one word of warning, a word which we would repeat from that which was said fifty years ago. On the same day that Manning preached his prophetic sermon, another¹ spoke in the evening. He was no less enthusiastic than the Cardinal, he was full of gratitude for what had been done, he looked into the future with almost greater anticipation, but he pointed out one danger which beset the Catholics of England, and which almost caused the ruin of their progress a hundred years ago. It was the tendency to compromise, the tendency to yield in their plain duty that something might be gained. He pointed out how the first Fathers of the Oratory saw this danger and scotched it. By their words, by their example, by the very church they built, they reminded English Catholics of their allegiance, and they let their beloved non-Catholic fellow-countrymen know how and where alone union was possible. As the preacher said, extolling above all Frederick William Faber: "He was to make Englishmen love Rome, Roman doctrines, Roman devotions."

And where Faber inspired, the others followed. It was a bold inspiration, but the early Oratorians knew the temper of England better than did those whose faith had come to them by descent. They knew that in the heart of England there survived more Catholicism, more reverence for Rome and its traditions, than even England itself suspected; and, therefore, without compromise, without apology, without adaptation of any sort, they set themselves to be from the beginning genuinely and gloriously Roman. They would build in Roman wise, they would give Englishmen a picture of Rome and her ceremonial as it was; they would be honest and true, they would conceal and compromise in nothing. We who are now accustomed to these things wonder that this should be worth noticing; we have only to look at Newman's Defence of the Catholics of his time to realize how, only eighty years ago, the very mention of the Holy Father, or Our Lady, or the solemnity of Benediction, was a matter of anxiety. And who shall say that the decision has not succeeded? May it not be claimed that of all the great fruits that have come from the Oratory the greatest is that it has broken and destroyed for ever the prejudice against Rome that certainly existed until 1884? For, as the preacher said on that day, the Englishman, however illogical he may be, is, nevertheless,

¹ Father John Morris, S.J.

a lover of honesty, and straightforwardness, and truth, and he concluded :

If we are to convert him to Catholic Faith and to Catholic practice, we must show them to him as they really are. . . . The Church has but to show herself as she really is, and prejudice will fall away, and men's hearts will be drawn to her. This Church has not come before it was needed. The time is at hand when Englishmen will have to make their choice between infidelity and the Catholic religion. If they believe in a revealed religion, it will be the religion of Rome, the Faith of the Catholic Church. It is upon us sooner than we could have wished, but we cannot help it. We must put the Church and her Faith undisguisedly before men, and her divinity will approve itself to them. And you, as individuals, members of this congregation, have the like work to do in the world. Be thorough, uncompromising Catholics. There may be compromises, different from those in the past, yet still compromises, as hurtful as they. With each one of us, he that is not with Our Lord is against Him, and he that gathereth not with Him scattereth. We must be entirely, unreservedly, on His side.

These were the closing words of the preacher's sermon fifty years ago. He was a student of English Church History ; he knew the weakness of Englishmen, the tendency to compromise. He knew the good that tendency might effect in the political world, but in the realm of Faith, the harm it had done and yet again might do. If our forefathers had compromised they might have saved themselves ; but they would have lost that inheritance which they have handed on to us. If the first Oratorians had compromised, they might have won a temporary favour ; but they would not have built the London Oratory, and London would have lost all that has followed from it. And now again, if we, their inheritors, compromise in anything that concerns our holy Faith, we may win a passing approval ; but we shall not give to England that which we long to give to her, the truth, that truth for which undoubtedly she seeks, and which, every year more and more, she recognizes that we possess, pure and unsullied, the truth of the Church of Rome, of universal Christendom. As the speaker said on that occasion, we have but to be true ourselves, and the truth, so great, will prevail. Compromise is weakness ; compromise can never give to others that firm-

ness of footing for which they seek. But the simple truth of Christ, in soul and in action, that is the inheritance which is ours, which our fellow-countrymen most respect, and which in the end will be found to be both our greatest strength and our greatest charity. For compromise, posterity, Catholic and non-Catholic alike, will not thank this generation; it will thank us only if we hand on to it that which has been handed on to us, a whole-hearted devotion to Jesus Christ and His Church, straightforward, simple, and true.

✠ ALBAN GOODIER.

Morning Joy

THERE'S enchantment in the landscape and a quickening all around
Where the little things are creeping from their cradles underground;
There's a singing in the waters and a laughter in the wind
Glancing, dancing through the meadow, young and wonderfully kind.

There's a newness in the sunshine as it falls aslant the wood
Where the eager buds are bursting each his brown and shining hood;
There is magic in the making where the daffodillies throng—
Where the catkins hang by thousands and the silence is a song.

For the radiant tide is surging, sweeping onwards down the days,
And the spray of it is scattered down a myriad wonder-ways;
Life is tingling into being, fluttering, rising everywhere
With the beauty of a bridal in this morning of the year.

Oh, the marvel of the crocus, and the white fire of the palm
Flaming out among the beeches in the early-morning calm—
Like the lamps of Heaven twinkling on the confines of the night,
Grown more vivid in their falling, thus to set the world alight!

All empurpled, interwoven, lie the shadows, very still,
But the grasses whisper, whisper in the hollow of the hill:
So methinks I ever hear them softly, strangely answering . . .
There are secrets of Hereafter in the voices of the Spring.

F. ALLEYN.

LOSING THE FAITH

NOT long ago, *THE MONTH* reviewed a book, "Augustin," by M. J. Malègue, in which a young Catholic was displayed as losing his faith, though he later on regained it. The problem was: How had he sinned? For, it is part of Catholic teaching that you cannot lose your faith, without having sinned. Faith is a gift of God; and God does not arbitrarily withdraw a gift once given. Yet, in the story, it was very difficult to see just at what point Augustin could be described as having sinned.

The author was invited to lecture on his own book, with special reference to this problem, and also, to the topic of Biblical criticism with which Augustin got involved. He laid down, at the outset (an author has the right to state the ingredients of his problem), that Augustin was allured by no financial or other temporal consideration, nor succumbed (at least so far as he knew, or as others could see) to intellectual pride, nor to sensual temptation. However, you observe that his heredity was due to a peasant ancestry (remote and proximate) and to a non-practising, possibly unbelieving, anyhow non-committal father, who was a classical schoolmaster; also, to a mother at first so effaced that she seemed to count for nothing save as someone to be loved. The boy's sister was educated in a provincial-town convent of an almost unbelievable banality. Hence the feminine *influence* seemed negligible: the peasant element in him (this is quite true to French peasant-psychology) was responsible for a certain grim determination to fight everything out for himself,¹ to refuse to succumb to sentiment, to take his own line, and to live in isolation. His lycée initiated him into childish obscenities which he rejected with dislike; and into an awareness of different sorts of scepticism, which hardly affected him, feverishly interested as he was in his classical studies. His father eluded any question about ultimate topics, though providing an example of what we should call "fecklessness" and unsuccess, and neutralizing thus most positive influence

¹ This must account for his (to an outside observer) foolish way of breaking off his engagement when he found he had consumption. Off he went without explanation. He feared that his fiancée would want to sacrifice herself for him. A *misguided* unselfishness, and, in reality, "selfish."

(good or bad) which he might have had on his much harder son. So, at least, I understand this boyhood to have been.

At the University, Augustin found himself transported into a philosophical realm of ideas: ideas ran up, without experimental checking, into brilliant combinations. He was frightened to watch them doing this, but he could not help liking it. Ideas seemed autonomous: or rather, he could not *help* manipulating them, and seeing what happened in the line of hypothesis. This process was so rapid, that he felt as though Truth *must* manifest itself after a fashion both instantaneous and universal. He was not like a devotee of experimental science, who knows, first, that facts take time even to reveal themselves, and then, that they are long in taking a reliably combined shape; and, that the sort of man the observer *is* is responsible, most probably, for the preliminary shapes into which they fall. *Taste* governs many a scientific structure. Accordingly, intellectualism also generated in him a positive fear of anything like sentiment. When all this began to make him *suffer*, he may actually have felt rather proud of this: he was not going around cadging sympathy even in the icy world into which he seemed to have been projected: he may even have felt that his intellectual loneliness, with its consequent distresses, was a sort of mark of moral elevation. He then suddenly observed that he could no more say that he believed, and must no more, in honesty, practise.

Now the curious thing here seems to be that Augustin, though an intellectualist and not a man of the positive sciences, seems to have deserted the truly metaphysical, with its certainties, for a realm of interesting hypotheses. These were unsupported by any solid foundation of facts, but, none the less, he has the feeling that "someone, someday, may provide the facts. In proportion as he does, I will correct my hypothesis." In fact, someone at Oxford said that the Victorian expression, "law of nature," must now be supplanted by, "my endlessly-correctible hypothesis." M. Malègue provides two examples of what Augustin might hear: "I shall not settle the nature and destiny of 'soul' on metaphysical grounds, but I shall ask psycho-physiologists to see whether they are likely to show, in the long run, that memory (for instance) is so intimately linked up with cerebral modifications that the discarnate soul (if any) will certainly not remember anything." Again, "we shall study 'ethics' and our sense

of right and wrong, more and more on the basis of our collective history (and pre-history). It is rather as something that conflicts with my total vital well-being that I shall envisage that sense of wrong, than under the heading of what I 'ought' not to do."

So far as I can see, then, Augustin found himself unable, in his circumstances, to prevent his mind forming all sorts of theories, which he knew himself to be unequipped to check by means of positive fact. However, he also felt that he ought to do what he could in the line of facts, and to know *everything* about what he could know *anything* of; and so he embarked on the study of the Scriptures, as being more in keeping with his literary as well as his philosophical studies, and obviously important in regard of the history—the origin and growth—of the Christian religion.

Here, unless I am mistaken, his very difficulties contained the germ of his ultimate victory. On the one hand, approaching the Scriptures strictly from the point of view of an apologist, you cannot *assume* their divine inspiration or any other peculiar characteristic. Therefore, you have to confront anything abnormal in them (like miracles) with the desire to explain it, if possible, in normal ways. (Thus we confront, for example, the "miracles" recorded in the life of Apollonius by Philostratus.) But, on the other hand, every science forms rapid hypotheses, for the proofs of which it trusts the future, and, if the future fails to provide these, or provides valid counter evidence, it discards the hypothesis. And this cuts both ways: thus, a critic assumes that St. Luke "must" have written long after the events he describes in order to allow of the "myths" (Virgin Birth, etc.) that he relates to have grown up. And the critic is supported by observing that Luke speaks of a Lysanias as governor of Abilene in 30 A.D., whereas that ruler was murdered in 30 B.C. But then . . . inscriptions turn up, showing that a Lysanias *was* governor in Abile, *circa* 30 A.D., and, in fact, that the name was quite a common one in that dynasty. "All right!" the critic says, "that diminishes, *pro tanto*, my theory *re* Luke: show me a few more facts like that, and I may have to discard it." And we *do* show them; and no one, now, ought to suggest that Luke wrote at any time, save that at which we always said he did. . .

I need not enter into details about Augustin's scriptural adventures. Their upshot was, that he was shocked to the mar-

row by the recklessness of the allegedly-scientific edifices erected by critics. They rested hypothesis upon hypothesis, till you had forgotten the original "may we not suppose," and felt you could stand firm upon the topmost tottering pinnacle. It was the critic, rather than the believer, who relied on the "thrill" in preference to the proof. In the end, Augustin returned to the Faith.

Now where had been his sin? For, he had, or thought he had, lost the Faith, and seemed to others to have lost it, and acted as if he had.

Well, whatever had been his shortcomings, I cannot see that any of them amounted to what we call a personal mortal sin. He had never wanted to commit such a sin, nor thought he was committing one. Still, really to lose his faith, that is to have the gift of Faith withdrawn from him, he *must* have committed a grave sin, and, what is more, a sin definitely *against Faith*. For you do not lose faith by committing, for instance, a sin against chastity. May it not have been that he culpably neglected to nourish his faith by the means the Church provides? Dr. Karl Adam, in the "Spirit of Catholicism," quoted an opinion that circumstances might become so difficult for a man that he could guiltlessly—*i.e.*, inevitably—abandon faith while *in* them. This needed correction, or at least elucidation. It seemed to exclude personal guilt altogether. The quotation is wisely omitted in the revised edition of Dr. Adam's book.

Another solution, to which I should like to attach a very great weight, though not a final one, is that Augustin was caught up into a sort of *social sin*. Such sins exist. The total state of mind proper to men of our age is due to a cumulative ponderous legacy from the past, within which sin has been involved, especially intellectual pride. In this sense the sins of the fathers are visited on their sons, who may never, personally, have committed any of them. This is certainly so. The unexamined state of mind of many a Catholic is manifestly "class-ist," nationalist, racialist, and could hardly be anything else (anti-Catholic as such mentality is *in se*), despite Baptism, Confirmation, Communion, not to mention schooling, given the vital environment in which he has been embedded. The tremendous current of non-Catholic thought, ineffectively resisted by Catholic book-lore (and hardly at all by Catholic public doctrine—for Catholics spend most of their time talking to one another), sweeps all but heroic swimmers

into itself. And it is hard to say that unless you are a hero you are a mortal-sinner.

But few, I think, would be quite satisfied by the suggestion that Augustin was involved in a collective sin only; submerged, so to say, in a social flood which was due to many converging sins in the past, not his own. One can hardly say that he never had the Faith, because after all he was baptized properly. (Still, you are not allowed to baptize a child without the moral certainty that he will be brought up a Catholic. If he is baptized and brought up wholly outside Catholic influences, he certainly will not have the Faith, and may even, owing to what alone he hears, become its bitter antagonist. In *his* case, whose was the sin? However, Augustin was not so brought up.) Can one say that he had never really lost it? That he had been through a phase of piety as a boy, does not seem to me to prove much in either direction. The pious phase seems able both to dawn and to die without much positive volition intervening; and can one be "pious" actually *without* real faith? I think so. Anyhow, it is certain that many a man can think he has lost the Faith when he has not: his act of doubt concerns, not really Faith itself, but something else. Father de Ravignan quite often, if I remember right, used to tell professed atheists to kneel down and go to confession; he "sensed" they were not really atheists at all. And, I add, that they might have no discernible mortal sins *to* confess.

What then had happened? A child is baptized. Faith is infused into it—in the way in which it *can* be infused into a child. "Grace attends on nature." No knowledge about the Faith is infused; no love for the Faith can be given. Now, during childhood, education in the Faith may keep pace with all other forms of development—but in Augustin's case it did not: there is bound to be, to start with, a vague disquiet, when of two parents both of whom you love, one practises and one doesn't, when one talks much about religion or piety, and one (especially the influential one) stays silent.

The years of older boyhood and the early years of youth passed by in a fever of intellectualism. This world of ideas became, for Augustin, overwhelmingly the real one. The assent that he gave to the truths of Faith became, correspondingly, ever less "real," and more what Newman called "notional." There was no fascination about them, nor appeal. I know that we are always told that it doesn't matter

if you don't "feel" the beauty and cogency of spiritual things; religion must be solid, not emotional. But say what you will, "feeling" does matter, and very much, if only because it is inherent in human life, and "*humani nil*" . . . I dare not disregard any element in my humanity. Notice that St. Ignatius pays a surprising amount of attention to feeling. He does not at all want, or expect, that his exercitants should be devoid of emotion; you may say that everything connected with those "spirits" between which we are to discriminate, has to do at least as much with feelings as with ideas. Both the good man and the sinner have known the ideas by heart since childhood; but in retreat they are assumed somehow to wake up, and good thoughts make the sinner feel uncomfortable, and the law-abiding man feel happy. But Augustin did not make retreats. He was responding with all his energy to his mental super-cultivation; not only it was vitally important, for domestic reasons, that he should pass his exams, which mattered so much to them all; but, he passionately enjoyed this intellectualism and it sufficed him at his age.

Can we blame him for not having exercised himself, simultaneously and equally, in the development of his religious talents? To have acted thus in his position would seem to me out of the question. No one really suggested it; he was not, and, at his age, hardly could be, aware of those "intuitions of the heart," of which Pascal makes so much, among which M. Malègue ranks, for example, the felt need to attach some meaning to pain, or to integrate the good that is in one on some enduring supramundane plane of values. . .¹ Therefore, his *appreciation* of his faith remained, it is obvious, in an infantile condition, while his appreciation of intellectual things was even keener than it should have been at his age; and when he saw that the intellectual arguments, which he loved, were not coercive in favour of Faith, which he did not love at all, he made the logical sideslip of thinking he *had* no more any faith. Take the case of the sensualist (it is by no

¹ No one, of course, supposes that "reasons of the heart," presumably not even Pascal's, certainly no Catholic's, imply mere impressionism or sentiment. The human soul is "meant for" truth and right, and so, if it has not been positively corrupted, it ought to have, and does have, a vague perception of what suits it, and is, in fact, true, long before it can back itself up with arguments. It has its spiritual "bump of locality." Thus a man is right who "feels" that justice must be done sometime and somewhere, even though he cannot prove the existence of God and immortality. Anyhow, the destructive critic who sneers if a man says he "feels" the gospels are veracious, is guilty of at least the same sort of vice: for, he assumes that, *e.g.*, the resurrection did not occur, and then builds up a hypothesis (in manifest defiance of the only evidence) to account for its having been invented.

means always verified; many grave sensual sinners retain a vivid enough faith—after all, sense-sins are not directed immediately against Faith as such: but still, they often lose it). A young man succumbs. He likes his sin increasingly. After a while, he can become *annoyed* with his faith for interfering with him: he succeeds in causing conscience—a shy creature—to talk no more to him. He is now able not to mind any more about his faith. Faith itself retires so far into a diagrammatic world that he can stare at its dogmas without being able to say whether he really believes in them or not. He can finish by thinking he may as well disregard truth, just as he has been disregarding right. A shock may suddenly show him he hadn't really lost his faith at all. I think that what happened to him, sinfully, can have happened to Augustin sinlessly. For, I should surmise that neither had Augustin really *lost* his faith. If he had not, the problem disappears.

But does not a new one arise? Would not God always give him graces sufficient to *make* the supreme gift of Faith grow *pari passu* with the rest of his make-up? Well, would that have been His ordinary Providence? God is not, it seems to me, obliged to grant a whole series of extraordinary graces to anyone, and a faith advancing by leaps and bounds to keep pace with the rest of Augustin's advance would assuredly have been a miracle, and, what is more, have landed him meanwhile in far worse responsibilities. Can we not imagine the tender mercy and long-suffering love of God—to use those beautiful and traditional phrases of our language—allowing to His son just the necessary minimum, and waiting until the time when the moment for the crashing grace should arrive, and, then only, giving *that*? Indeed, you can see that in Augustin there had been a very long-drawn preparation. The crust of ideas had worn so thin under the upward, outward pressures of the "heart's reasons," that a touch, not a crash, sufficed to dissipate it, and the inmost emerged. So, maybe, with St. Paul. Can there not be a spiritual analogue to the (hypothetical, I grant!) long-drawn preparation by God of an animal body, till the whole point of that preparation would have been lost had God *not* infused a soul? And even we, watching a youthful rackets career, often trust the future, saying with almost worldly wisdom that "he will settle down—he is not *vicious*," or, better, that God will not suffer the son of so many tears to be lost.

Leakage sets the same problem for us in England, but with

regard to the poorest classes the theory of "collective" sin is perhaps more attractive. Given a bad home; a Catholic schooling that stops at fourteen, in which religion with terrible ease becomes one "subject" among many, and Mass is definitely felt as an affair for childhood, and anyhow is perfectly unappreciated, and then the plunge into an irreligious world—well, there is plenty of sin in that situation, but it is not the child's. But in more privileged classes, our problem is not quite that of Augustin, for so few English lads are as feverishly intellectual as he was. All the same, you constantly hear given, as excuse for loss of faith, that they were "never taught anything at school": they probably were, but often not enough, and often too exclusively in terms of (i) catechism, and (ii) piety. Probably we underrate the activity of an adolescent intellect in *all* classes. Modern education has made it at least more fidgety, if not more strenuous; more sharp, if not more penetrating, than it was. For the rest, even our non-intellectualist English Catholic youth may be heard at times lamenting its inadequate instruction at school, and the almost total non-following-up of its schooling in after years. We cannot discuss that now. But we may recognize that there is a whole class that we should do well to attend to—those in whom faith still exists, but is somehow, and inevitably, "in abeyance." We have not to be too ready to believe a man even when he *tells* us that he has lost his faith. He may really be talking about something quite different. Happy we, if we can diagnose that, and have the patience, and love, that shall issue in due treatment.

C. C. MARTINDALE.

THE NEGRO IN AMERICA

THE Negro problem in America is something not readily to be understood without personal experience. There are more than twelve million Negroes in the United States: a number which cannot be ignored when one considers that the total population is but 122 millions. There are towns and cities in America where the Negro is comparatively rare. In some of the States of the South, however, he outnumbers the white inhabitants; in the North, he forms one-tenth or one-eighth of the population of such cities as Detroit, Chicago, St. Louis, Washington, New York. And despite his colour, the Negro is an American citizen, as truly American as any white man. Often more American, for he at least has been in the country for several generations, whereas many a white man has not yet mastered the intricacies of the English tongue. Yet the white man, as a foreigner, or with merely his "first papers" towards citizenship, is treated as an equal by the American-born white: the Negro, however educated, is, generally speaking, looked down upon. Why?

To understand, we must go back in history a little. In point of antiquity of residence, the Negro certainly far outstrips the white. Next to the aboriginal Indians, the oldest social body in the United States is probably the African black, since some writers authoritatively assert that Negroes came from Africa to America, long before the voyage of Columbus, and a Negro, in fact, was the pilot of Columbus's ship in 1492. The Spaniard Vaquez de Ayllon brought Negroes with him on his expedition in 1526, and they settled near the site of Jamestown, which was established in 1607. There were, indeed, several pre-English Negro settlements along the Atlantic coast. And wherever the Negro came, there he remained. Then, in 1671, numbers of black slaves were brought from Barbados to South Carolina to cultivate such crops as sugar, tobacco, rice, indigo and cotton—work for which they were more fitted than the white man. And after the year 1793, when Eli Whitney invented a machine which could spin the American short-fibred cotton, cultivation of cotton began on an enormous scale, and with it the demand for slaves.

The rank injustice of the institution of slavery needs no exposition. It is a crime "crying to Heaven for vengeance." Men and women stolen and sold into servitude in the States were forced to work hard, often under the most cruel taskmasters. Quite naturally, they worked only when driven, for there was no incentive to industry in slavery. Neither was there any incentive to thrift, for the masters provided everything and the slaves could possess nothing of their own. Their intelligence was not developed by education, for, beginning with 1740, the various States passed laws forbidding the instruction of slaves, and imposing penalties on those who taught them. And, so far from their morals being safeguarded in any way, sexual immorality was deliberately encouraged, since the more prolific the slaves, the wealthier became the owner. Negro women too were wholly at the mercy of white masters and overseers, and the failure of these latter to respect or give protection to the virtue of their female dependants is evidenced by the fact that a very large proportion of America's Negroes to-day are of mixed blood.¹

We are all familiar with the later history of slavery. Nominally abolished in 1808, it continued to flourish until the end of the Civil War, when by the victory of the North in 1865 it was entirely done away with, as a legal institution, by the Thirteenth Amendment to the Constitution. Theoretically, at least, the Negroes were given all the rights and privileges of citizens by the Fourteenth Amendment in 1868.

By no means all the Negroes in 1865 bore evidence of the evils of slavery. Naturally there were some Negroes of high moral standing, who had come into touch with missionaries, or who had been taught surreptitiously by Christian masters. Others, also, and particularly Mulattoes, were often employed in the master's house and had observed his ways and imitated them. Often, too, since the whites were responsible for the mixed race, the masters saw to it that Mulattoes received an education. One must realize also that, alongside the slaves, there had always been a great body of *free* Negroes—nearly 300,000 in the Northern and Southern States combined—and these were educated.

Yet at the time of the emancipation, the great body of the Negroes, especially in the South, were uneducated and shift-

¹ "Figures warrant the belief that between one-sixth and one-ninth of the Negro population . . . bear evidence of an admixture of white blood" (*Catholic Encyclopædia*, 1911).

less. Although some had received an industrial training, the majority had performed only the most unskilled tasks and were utterly incapable of earning a livelihood. Deprived of the protection and guidance of their masters, and submitted to severe economic discrimination, many of them became utterly destitute. Poverty has a cumulative effect. Within a few months the economic status of the ex-slaves was appalling.

Centuries of mastery had intensified in Americans the proud attitude of superiority which the white races have generally assumed over the coloured. When mastery was destroyed and the slaves became fellow-citizens, both the former owners and the poorer whites resented the new situation bitterly. The white workers in the South, who were always hostile to the coloured, now felt the competition of the freed-men, whilst many of the former slave-owners, to whom the Negroes had represented wealth and leisure, now had to earn their own livelihood. The violent methods of the politicians of the reconstruction period not only caused dismay, but increased the resentment. Peonage and exploitation in the South, and prejudice and opposition in the North, excluded the Negro from business opportunities everywhere, led to discriminative wages, and to social segregation: a state of things which has not passed away.

The discriminative treatment of the Negro takes many forms. First, Negroes are frequently prohibited from entry into such public places as theatres, restaurants, hotels, buses, even churches which are patronized by the white. The farther South one travels the more apparent is this segregation, so that, throughout the Southern States, Negroes are not allowed to travel in the same section of the conveyance as the white folk, and the railroad companies provide special "Jim Crow" cars, as they are called, where the occupants pay the same fare as white travellers, but are given inferior accommodation, in obvious contempt of justice.

Then everywhere in America Negroes are restricted in their choice of residence. Many districts are entirely barred to them, either by segregation laws, or, more generally, by a universal opposition of white occupants—partly because of racial antipathy, and partly because of fear of property depreciation. Accordingly, the housing that is available for Negroes is mostly dilapidated, and grossly inadequate. A district becomes a "coloured section" either when the houses

are in such disrepair that the white race has begun to move to other parts of the city, or when a proprietor, with an eye to the profits, has let or sold his property to Negroes at a price vastly higher than the market. When Negroes move into a district, neighbouring white families usually migrate to another locality. The fear of depreciation in the value of property let to blacks is based on past experience. But the abnormal wear and tear are inevitable because of overcrowding, even when the houses are in good condition to start with. But even apart from the great and crying need of more houses for the black population, the better educated amongst them suffer from being relegated to "ghettos," for they naturally feel the need of a social environment corresponding to their culture. Thus on merely social grounds the Negro is grievously handicapped.

There is also a definite economic discrimination against him. Some employers refuse to give him work at all; others employ him only for work of an inferior nature. Others again pay him a lower rate of wages than is given to white men for similar services. The refusal of the trade unions to allow Negroes to become members also prevents employment in many occupations. To justify this discrimination employers put forward various reasons. They say the white man is a superior worker—a statement disproved by actual facts. The facts have even been reduced to statistics, for, in an inquiry instituted among fifty-six important Philadelphian concerns, an overwhelming majority of employers found Negroes better than, or as good as, the whites, both in efficiency and in regularity of employment.¹ A second excuse, viz., that white men will not work with the coloured, has more validity, but only comes back to the root of the problem: racial prejudice, that intangible moral attitude which can only be changed by moral influences. In strict justice the Negro's right to live by his work is equal to that of the white. Natural charity, moreover, forbids his exclusion from the means of livelihood. But neither justice nor charity works readily unless further influenced by Christianity, and Christianity does not, as yet, govern industrial conditions in this country. The best the Negro worker can do is to form labour-unions for his own protection; he needs such a safeguard, for he rarely gets a living wage. That his wage is less than that of the white, might, considering the difference in living-standard, not in-

¹ Cf. Charles S. Johnson, "The Negro in American Civilization," p. 75.

volve injustice, but he rarely gets enough for his lesser needs. True, the National Recovery Act has insisted that Negro workers get equal pay with white people, but in practice, with so many whites unemployed, this has only meant that employers, with a choice of white or coloured labour at equal rates of pay, generally bow to prejudice and employ whites.

To revert to social aspects—that most recreational clubs, golf-courses, tennis-courts, and so forth, are barred to Negroes, even many such amenities to provide which all are taxed, forms another serious grievance. A recent inquiry regarding recreational facilities for Negroes in seventy-five cities of largest black population, showed that twenty-eight of the thirty-two cities which made returns reported provision of recreational facilities for not more than eight per cent of the black children.¹ The others, for upper-class Negroes are few, have no resorts but the streets, with all their risks, physical and moral. And adults, too, are similarly affected by this denial of recreational opportunity—a fact which possibly accounts for the greater number of Negro arrests in places of bad repute than statistics show for white people.

Statistics also show that the general crime-rate is higher for Negroes than for whites, but they must be discounted by the fact that a higher percentage of Negro arrests are dismissed through lack of substantial evidence. Thus even the police show racial prejudice, perhaps unwittingly, and judges also are frequently more ready to convict the black man in the dock, so deeply rooted is the idea that he is a criminal born. Considering the extent and duration of the social injustice meted out to the coloured race, as above indicated, there would be no need to wonder if he were. Injustice breeds crime, and in any case, the offences to which the Negro is addicted are on the smaller scale. For murder, burglary, colossal fraud, we must turn to the white. Negro gangsters are rare.

Finally, although in the North little discrimination is shown in public education (about Catholic schools, more anon), in the Southern States there is not only strict segregation of Negroes in the schools, but very serious disparity between expenditure on the education of white children and those of Negro blood.

The black suffers in all these ways at the hands of his

¹ Cf. Charles S. Johnson, *op. cit.*, pp. 21 and 320.

fellow-citizens : does he find any compensation in the treatment he receives from his fellow-Christians? Readers of THE MONTH will be most interested in the relations of the Church with this large section of the population, for the simple reason that racial-discrimination is essentially opposed to the Catholic spirit. If St. Paul were to write to-day he would surely include in his pairs of opposites made one in Christ—"There is neither black nor white." The story is, in many respects, a sad tale of lost opportunities. All the North American Negroes in the sixteenth and seventeenth centuries were Catholics, under the tutelage of the Spaniards and the French. Very many, if not the majority, of their descendants in the eighteenth century were also Catholic : although, in English colonies, they had been brought from the West Indies. In the year 1860 there are said to have been 250,000 Catholic Negroes in the State of Louisiana alone. To-day, *at most*, only 250,000 of the total twelve millions in the United States are reckoned as Catholics ! The numbers cannot be accurately given, for the Catholic statistics are notoriously defective. Many Catholic Negroes attending ordinary churches are not tabulated, and many, by reason of the widespread miscegenation are not recognizable as Negroes.

One is naturally tempted to ask why there should have been this colossal leakage amongst the U.S. coloured folk, whereas in other lands, China, Japan, or India, there is steady if slow progress. It is difficult to answer without seeming to blame the ecclesiastical authorities of past times—men who had their hands full with the problem of maintaining the faith of innumerable immigrants from Catholic Europe. Anyhow, very few priests could be spared for the Negro Catholics, and, alas ! lay white Catholics could not shake themselves free, even at the bidding of their Faith, from the prejudices born of greed and ignorance, and intensified by the Civil War. This apathy characterized even Northern Catholics, the more irrationally in that they did not inherit the racial antipathies of the South, and in that Northern non-Catholics have always set a more liberal example. To-day, for instance, all State-universities and colleges in the North are open to the Negro, and most of the distinguished private institutions, such as Harvard, Cornell, Bryn Mawr, Chicago—to name a few. On the other hand, most Catholic institutions, by a singular and discreditable paradox, close their

doors to black students: exceptions are some of the Jesuit universities, and a very few girls' schools, under pressure from the Apostolic delegate or the local bishop. Such un-Catholic discrimination has unfortunate results. In Chicago, for instance, while Negro students are freely admitted to the city's elementary and high schools, under both white and coloured teachers, they are not admitted into any Catholic parish-school or private institution. Catholic Negroes, therefore, are frequently forced to attend non-Catholic schools, and the subsequent leakage is inevitable. Again, Negroes are rarely admitted into a Catholic hospital, whereas these hospitals are numerous in the United States, and white people of all denominations are received in them. The result of all this apathy and this un-Christian prejudice is seen in the small percentage of Negroes who are Catholics or have any knowledge of the Faith. Speaking at the annual convention of the National Catholic Inter-racial Federation in December last, the Archbishop of Cincinnati made open confession of Catholic slackness in the past. "Considering the Negro group as a whole, and taking into account the entire missionary work that has been done in our country by consecrated men and women, we must frankly admit that the Negro has been neglected."

Yet the Negroes are naturally religious, and have a keen appreciation of beauty, so that they should logically be attracted to the Catholic Church. The Church in the United States has been overlooking a vast region "white for the harvest" and allowing various imperfect forms of Christianity, conjoined with humanitarian zeal, to usurp its God-given mission. But the above-mentioned Convention and other indications show that its members are now awake to the need of redeeming the past.

What might be the remedy? First, intellectually and spiritually, a better understanding of the implications of Christianity which is flouted in its essence by every denial of human brotherhood, especially amongst the baptized. This will lead to a practical recognition that a coloured skin does not involve a lower status and inevitable criminal tendencies, but is compatible with a high degree of intelligence and the possession of great gifts. The Negro, torn unjustly from his own land, has, on the whole, deserved well of the country of which he is now a citizen.

In days gone by, one must consider his great share in

building up the fisheries, the tobacco- and corn-work along the Southern Atlantic States, and the sugar- and cotton-work in the South. In later times the Negro's labour in both South and North, especially during the World War, has also been a signal contribution to the country's wealth. And in all history, there is no such record of swift, silent, peaceful, almost unobserved progress as the Negro has made in America in the past sixty years, especially after the migration of more than 2,000,000 Negroes to the North during and immediately after the 1914 war. And despite the severe economic and social discrimination already noted, the Negro has made immense progress in the owning of property, in banks, insurance companies, and business enterprises. In addition, 10,000 inventions in almost every industrial field are credited to Negro talent.

Culturally, the Negroes have always had a passion for education, sought in a pathetic heroism in slave days, and even now in the restrictions and humiliations to which they are subjected. In the South they have their own universities, colleges and schools, including such notable institutions as Howard, Fisk, Hampton, Tuskegee. In literature, music and the other arts Negroes are extraordinarily well represented. They are regular contributors to all the better American periodicals, and their volumes of poetry, fiction, essays, and other writings are produced by all the bigger publishing houses.

Thus much for Negro achievement in America. The Negro himself claims that *he* is no problem, and he resents being considered and called one. As he says, he is simply a human being and an American citizen, with his natural and civic rights; and all that he demands is that these rights be respected. There is no problem in this. For him, therefore, the problem is a white problem—how the white man can learn to overcome an assumed sense of superiority, a traditional antipathy and a cultivated prejudice, and, with this rational readjustment of himself, in the interests both of the Church and of the State, to grant the Negro his rights.

But though the Negro may not be the cause, he is the occasion of the Negro problem. From the white viewpoint: what is to be done with the Negro? He is no longer, as we have seen, of unmixed blood: in increasing proportion he is allied with white and other races: there is a vast Indian miscegenation, and a vaster miscegenation of white and coloured

—not only the remnants of slavery days, but the result of mixed racial marriages which continue yearly. Of the three million population of Chicago alone, there are said to be 40,000 white and Negro married couples, forming the "Manasseh Society." Whilst biologically there may be nothing against inter-racial marriage, from the social viewpoint miscegenation is certainly not to be desired. There is, therefore, some reason for a certain separation of the races; but every such public restriction should affect both parties equally, and should not be to the detriment of the coloured group alone. The "colour line," as practised at the present time, is almost ridiculous in its anomalies. White people enter into most intimate relations with the black as nurses, cooks, maids, domestics of all kinds, but will not "know" them in drawing-room, or restaurant or theatre or club, or, alas! very often in church. And apart from justice, the white people do themselves an injury when they crowd large numbers of fellow-citizens of different colour into undesirable districts, pay them inadequate wages, and deny them normal social life. It is interesting to note, too, that a "Brown America" is certainly not so imminent as some alarmists try to prove, for miscegenation is not ever likely to be on a larger scale than now, and the white blood and characteristics seem, contrary to the usual belief, to be definitely "dominant"; "Mustifees"—the name given to the children of an octoroon and a white person—are inevitably white. At least ten thousand persons are known to "cross the line" yearly in the United States, their offspring and all future generations will be white, if no new mixture of Negro stock is brought into the family. The social separation of the two races in the South may still be advisable, but it would surely seem but just that the present compulsory and humiliating forms of segregation of the South, and the unequal treatment common in the North should be abolished.

The Negro was brought to America against his will in most cases. Americans are, therefore, responsible for his welfare. It is time, one would think, that the whites, especially those privileged to be Catholics, recognized their responsibility and reconciled themselves to its natural consequences. An irrational tradition, even though of long-standing, can be uprooted by rational people, particularly with the aid of spiritual motives. Catholics, indeed, should take the lead, as Archbishop McNicholas urged, in this work of reparation.

Already, as we have said, there seems to be an awakening, and much is being done and projected. There are four coloured priests, the nucleus of a Negro clergy, and three religious communities of coloured women. There is, too, the powerful Federated Coloured Catholics of the United States, with 70,000 members, formed for the purpose of uniting all coloured Catholic parishes and already existing coloured Catholic societies so as to further national Catholic Action in all its phases. The monthly review of this organization is excellent, and this, together with the annual meetings of delegates already mentioned, from all over the United States, held in a different centre every year, has done much to promote better understanding and goodwill, and a more truly Christian co-operation, between the races.

E. J. ROSS.

"An Instrument of Ten Strings"

(Psalm 91, 4.)

I AM God's very instrument—
 He sweetly made and fashioned me,
 Setting ten strings to His intent
 Within this sound-board wonderfully.
 Five are the senses bodily,
 And five are mental faculties—
 Will, understanding, memory,
 Imagination and desire.
 His canticles and symphonies
 Upon these strings the Spirit plays,
 As wind through an Æolian harp—
 Drawing from them joy, pain, or praise,
 In assonance, now sweet, now sharp,
 Awakening all parts of the choir.
 And if untuneful they shall prove
 'Tis brought about by lack of Love—
 The tuning-fork God gives to me
 To rectify my minstrelsy,
 That so the gamut of my life fulfil
 The diapason of His holy Will.

L. QUARLES.

JAPANESE TRAPPISTS

ALTHOUGH man does not live by bread alone, he does require bread to live. Every spiritual enterprise has a material side. Men are essential to every missionary endeavour and money is almost as essential as men. In fact, the existence and the equipment, and hence the efficiency of the missionary—nay, of the Church herself—are intimately bound up with the question of funds. On the other hand, every ruler of a missionary diocese feels another need. He wants more than material help. He asks for the establishment of communities of contemplatives—"spiritual power-houses," as they have been called—and he counts himself fortunate indeed, if he can secure a Foundation of Trappists, for Cistercians, though contemplatives *par excellence*, have also a wonderfully civilizing influence on their surroundings.

Bishop Berlioz, Diocesan of Hakodate, the chief port of Hokkaido, the northern province of Japan, has had this good fortune. He begged for Trappists in 1890, and in 1894 his request was granted, chiefly through the generosity of the monastery of Brique Bec in Normandy. Among the Religious of this monastery was a young monk, Father Gerard, who at once asked to be sent out to help in founding the new House. He was sent, for, spiritually gifted above the average, he had also shown exceptional talents for organization, and was gifted with robust health.

In the year 1895 he set forth from France with two companions, never again to return. In the meantime, Bishop Berlioz had not been idle. He had always been specially interested in the race of the Ainus, the aboriginal inhabitants of Japan. Some twenty-five miles along the coast, west of Hakodate, in a bare and mountainous region, was the tiny fishing village of Tobetsu, where a settlement of Ainus had long been established. Bishop Berlioz decided to make this place the site for his future monastery.

The land rises in a gentle slope from the sea, till it reaches the base of the mountains, about one mile inland. The Japanese officials must have smiled to themselves when the bishop asked for some of the land around Tobetsu, explain-

ing at the same time that, as working on the land was an essential part of the Rule of St. Bernard, he hoped that a sufficiently large area would be granted for the monks of La Trappe. And indeed there was some excuse for smiles of incredulity, for a barer, more inhospitable coast it would be hard to imagine. However, the Government was only too pleased to welcome the making of such an attempt, and readily granted a free gift of some 270 to 300 hectares (about 650 acres). This area spread from the sea right up one side of the mountain standing at the back of the present monastery. The only condition attached was that each year a certain number of trees should be planted on the lower slopes of the mountain.

No sooner had the property been secured, than it was taken possession of by three Trappist Fathers from China, who were quickly joined by Father Gerard and his companions from Brique Bec. Father Gerard was appointed Superior, and set to work with characteristic energy. The beginnings were naturally of the most humble description, wooden huts serving for temporary shelters against the severity of winter; for in this part of Hokkaido, the snow-fall commences in October, and for the next five months the whole land is under three to five feet of snow. There were other difficulties and rebuffs, which must have disheartened men less determined and less courageous. There was the great difficulty of the language. As this was slowly overcome, there still remained a greater, their ignorance of Japanese character and psychology. For their first postulants had not the faintest idea of the rigour and severity of the Trappist life. It is, indeed, doubtful if there are even many Catholics in the West who realize the tremendous test of both physical and spiritual strength that the Rule of the Reformed Cistercians imposes on those who try to follow it. It is not, therefore, to be wondered at that these early aspirants found the life insupportable and left. If the Founders were on that account tempted to allow certain relaxations, they wisely resisted the temptation. Slowly, but surely, the Community grew, and with its growth more and more land was put under cultivation.

To the Japanese in the surrounding country, as also to the Government officials, what was being accomplished seemed nothing less than a miracle. Here was a large area of land that no one had even regarded as capable of cultivation, literally "blossoming as the rose." Roads appeared, cut through

the property with superhuman labour: "rough ways were made plain"; in the place of furze bushes and tangled undergrowth, there were stretches of beautiful grassland covered with grazing cattle. Step by step, as the Community grew, did its activities increase. On the cultivated land, farm buildings arose. Pigs, chickens and rabbits were added to the livestock. Most important of all was the building of a model dairy, with a complete mechanical equipment for the making of butter, cheese and pasteurized milk. It may well be wondered how this remarkable progress had been financially possible. The answer lies in the generosity of the Mother-House at Brique Bec, which from first to last has spent on its protégé something approaching 5,000,000 francs.

Such was the state of affairs in 1911, by which year the Community had grown from six to about forty. They were still housed in wooden buildings, and it was this fact that made the disaster of that year possible. The whole monastery was burnt to the ground.

As is invariably the case with those who put their complete trust in God, the apparent disaster turned out a blessing in disguise. It forced on the construction of a permanent monastery. It was by this time clear that the high spiritual ideals and the practical genius of the Trappists were an asset to Japanese Catholicism which could not be dispensed with. So again Brique Bec rose to the occasion, to such purpose that a splendid building in red brick was erected on the site of the old collection of wooden huts. At the same time an excellent guest house, for the accommodation of visitors, was built. Field operations suffered no check, for the farm buildings had escaped the flames. As for the monastery, the original plans had provided for an erection in the traditional style—an immense quadrangle, one side of which to be occupied entirely by the chapel. War, however, broke out, and so far only one side of the quadrangle has been built, in which the Community is housed. It is of three stories, containing on the ground floor, an entrance hall, a cloister, on to which open the study rooms, and the chapter room. Opening into the hall are the room of the prior, and that reserved for visiting dignitaries of the Church. Below the chapter room is the refectory. The first floor is taken up with two dormitories, with accommodation for sixty monks, running the whole length of the building, and separated by the cell of the sub-prior. A temporary chapel, yet efficiently equipped for the

proper carrying out of the Choir Office according to the Cistercian rite, adjoins the east end of the monastery.

Here in this remote frontier of the Faith, the Community, the great majority of which is Japanese, realize the full Cistercian life of the West. It comprises the usual dual elements—Choir monks and Laybrethren, the former clad with black scapular, whilst the latter is wholly habited in brown. A glance at their normal time table may be interesting :

2.0 a.m. Rise ; Matins and Lauds in chapel.

3.45 a.m. First Mass followed by private Masses.

5.30 a.m. Prime.

6.0 a.m. Chapter.

6.30 a.m. Breakfast.

7.30 a.m. Terce and Conventual High Mass. Choir monks, only, assist at this Mass. The Laybrethren start outdoor work, which continues until 10.45 a.m. They are joined by the Choir monks as soon as the Mass is over.

10.30 a.m. Sext. Choir monks only.

11.0 a.m. Dinner.

12 noon—1.0 p.m. Rest (*in summer only*).

1.0 p.m. None. Choir monks only. Laybrethren start work and are joined by Choir monks after None.

5.0 p.m. Meditation followed by Vespers for all.

6.0 p.m. Supper.

6.30—7.30 p.m. Lecture.

7.30 p.m. Compline.

8.0 p.m. Retire.

Some of the farm Brothers begin work after first Mass, *i.e.*, about 4.30. From September to Christmas is a period of fasting, during which no food is taken before 12 noon. In Choir, the Office of Our Lady is recited as well as the Canonical Office, the former preceding the latter, which is sung.

The whole life is passed in complete silence. In regard to food, the diet is strictly vegetarian ; neither meat nor fish is ever eaten (except under doctor's orders, and then in a room apart), but at dinner each may eat as much as he requires of the food provided : growing novices have an extra dish at dinner. The morning and evening meals are limited in quantity.

Perhaps the hardest part of this life lies in the fact that it is lived "in community." Unlike those of other Orders, who have each his own cell, the Trappist monk is *never alone*. The time table above admits only of a slight variation for

Sundays and the great feasts. Day after day, month after month, year after year, in heat and cold, in dry weather and wet, the monk starts his hours of prayer and praise at 2.0 a.m. Not a moment of the day is unoccupied. In winter (roughly from September till Easter) the midday siesta is dispensed with, and bed-time is at 7.0 instead of 8.0. Yet, in spite of this rigorous existence, it is very rare to meet with any other than a smiling, happy face, as the writer can testify, after having passed two summers at this La Trappe; and that it has no terrors for Japanese Catholics is proved by continued applications for admission.

These are not, however, all from the neighbourhood. Catholics are much more numerous in the south of Japan, and many of the original postulants came from the neighbourhood of Nagasaki, about 1,000 miles off. It was, therefore, decided in 1926, to open another Trappist monastery in the Province of Kyushu, the southernmost island of which Nagasaki is the capital. Some years before, a missionary of Kyushu had presented the Community with a tract of land in that area. Thither proceeded Prior Gerard and the first Japanese Father, Tanigami, and started the new monastery in a small wooden building with a community of five—two Choir monks and three Brothers. This establishment at Sindenbaru has flourished, and amongst other uses, it serves as a more accessible testing place for vocations. At present there are approximately seventy monks at Tobetsu and thirty at Sindenbaru. Both Communities are practically Japanese. At Tobetsu, there are only seven foreigners, two of whom, however, are not in residence at the monastery, as they act as chaplains to the convent of Trappistine nuns, some thirty miles away. At Sindenbaru, there are three foreigners, including Father Gerard.

It would be superfluous at this date in history to defend the contemplative life, especially as led by the sons of St. Bernard. Those who impugn it write themselves down as ignorant of what are true values, even from the human standpoint. But we may point out that what the Trappists have done in Japan could have been done only by men inured to the sacrifice of self in the service of God. Here at Tobetsu we have acre upon acre of formerly waste land, now producing Indian corn, beans, oats, hay, barley and other crops, many of which were formerly unknown to the Japanese farmer. The surrounding peasants have been taught how to breed and care

for cattle, how to improve their traditional methods of farming, and have found, as a result, that their whole standard of living has been raised. The monks have shown that, however bad it may seem, there is no land that will not respond to hard and regular work; a most important lesson for a country with a teeming population and only one-sixth of its soil thought capable of cultivation. The Japanese Government, besides its original donation, has several times demonstrated its practical appreciation by presents to the Community. Moreover, the civilizing influence of the Trappists is not confined to agriculture. They have voluntarily taken on other duties, such as starting a school for village children, and that with such success that the Government were soon able to build and staff an official institution. At the same time they built a village church, necessitated by the growth of the Faith amongst their neighbours. Considering that the monastery has been in existence for only thirty-five years, the amount of useful work it has accomplished is very great.

But its influence is still deeper. Bishop Berlioz and the various workers on the Japanese mission could testify to other effects, for they acknowledge that their converts, in almost every case, mention the fame of the Trappist monastery as having been, to a greater or lesser extent, one of the reasons why they considered the claims of Christianity. And when we remember the constant stream of prayer rising before the throne of God every day for eighteen hours out of the twenty-four—for with the Cistercians, emphatically, *laborare est orare*—prayer made more powerful by self-devotion, we can well understand the tremendous spiritual energy that radiates from this holy spot in North Japan.

The question may naturally be asked, "Are there sufficient vocations in Japan to assure the future of the monastery?" The answer is a very emphatic affirmative. The Japanese temperament is peculiar. In respect to foreign ideas and customs the native of Japan is often at first intensely suspicious, but once his confidence is won he holds back nothing. The heroic martyrdoms of the early seventeenth century, when Christianity experienced the most terrible persecutions ever known in history—not excepting those of Pagan Rome—show the sort of Catholics that the Japanese make. In regard to vocations for the contemplative life, it must be remembered that the idea of monasticism has long been familiar to followers of the Buddhist religion, and asceticism is held

in high esteem in the East. It is only to be expected that the heights of self-abnegation should appeal to Eastern converts to the true Faith.

In addition to the monks, there are also about 100 Trappistine nuns in Japan. Those numbers might be greatly increased, were it not that accommodation is lacking. And that again means money. There is no doubt that if the weight of financial anxiety were lifted from the shoulders of those who are responsible for this splendid venture, the Order would grow in an amazing way. The War, and the depreciation in the value of the franc has forced the Mother-House of Brique Bec to curtail its generosity almost to vanishing point. The postulants, in almost every case, come from very poor families, many of them pagan, and hence they bring no money for their support. The monastery at Tobetsu is just able to carry on by means of stipends for Masses. Yet, if the Japanese Empire is ever to be Christianized—Catholics so far represent only 1 in 1,000—it will be very largely through the prayers and example of this splendid little band of chosen souls, who have shown to what heights of self-conquest the Faith can raise humanity. Once again the problem reaches us so as to emphasize the fiduciary character of wealth. Every separate mission-field makes the same plea—give and it shall be given to you—but we venture to think that, in view of the magnitude of its task and the slenderness of its resources, the Trappist settlement in Japan especially merits the aid of the faithful.

THOMAS LYELL.

POLTERGEISTS BEFORE THE LAW COURTS

II

IT is somewhat regrettable, from the point of view of the psychic researcher, that the disquietudes caused by alleged poltergeists have not more frequently led to litigation. One would, for example, very much like to be able to refer to a judicial investigation of the Worksoop disturbances of 1883. They are described by Mr. Andrew Lang at some length in his admirable article on "Poltergeists" in the eleventh edition (Cambridge, 1911) of the "Encyclopædia Britannica," and again in his book "The Making of Religion." It would have been interesting to learn the behaviour under cross-examination of such witnesses as the doctor, Lloyd, and the policeman, Higgs, who, in their signed statements, described how they watched objects securely at rest like basins and china ornaments, jump up into the air and break on the floor, or saw a glass jar fly out of a cupboard and, following a curved line through the open door, dash itself to pieces in the yard. There is often a good deal of exaggeration and failure of memory among the humbler folk who narrate such happenings, and there have been, beyond doubt, many naughty little girls and mischievous urchins who enjoyed the disturbance their pranks had caused and grew extremely skilful in escaping detection. Not long since, I was present at a meeting of the Society for Psychical Research when an account was given of certain investigations undertaken in connexion with a Battersea poltergeist which created a considerable sensation in the London newspapers during January, 1928. More than one sober and intelligent member of the household concerned was convinced of the supernatural character of the phenomena, but skilful inquiry elicited a number of suspicious incidents which pointed to a different conclusion. The fact seemed to be that a spell of skylarking on the part of people outside the house who threw coals and other missiles over the garden wall had caused a panic among some of the inmates and had thoroughly frightened an elderly invalid whose continued presence in the house was not desired by all his younger relatives. This put

an idea into the heads of these malcontents that a prolongation of the disturbances might result in a clearance (as in fact it did) which would be to their advantage, and there seems good reason to believe that the later developments were cunningly organized by a couple of them acting in collusion but without the knowledge of the rest.

I should be quite prepared to find that the majority of the reported poltergeist phenomena, especially nowadays when the activity of newspaper editors in search of sensation has made such stories universally familiar, would resolve themselves, under judicial investigation, into cases of trickery in which hysteria, malice, cunning and mere high spirits were all apt to play a part, but there would probably also be found a residuum very difficult to explain. In such a contingency it is more than likely that the presiding magistrate would in practice rule out the evidence for any supernatural event as incredible and inadmissible, or at best would be ingenious enough to find grounds for deciding the case before him upon some other issue.

Shortly after the disturbances at Cideville, of which an account was given in our last number, a poltergeist outbreak occurred in Russia, which owing, as Dr. Walter Leaf pointed out, "to the happy accident that it resulted in damage to Government property, became the subject of an official inquiry of an obviously unprejudiced character." It will be convenient here to follow rather closely the summary of the case, which Dr. Leaf, having before him the Russian text of the documents printed by Aksakoff, furnished for the "Proceedings" of the Society for Psychical Research in 1897.¹

In January, 1853, a small cavalry post at the hamlet of Liptsy, in the district of Kharkoff, was commanded by a Captain Jandachenko—the German translation of Aksakoff's volume transliterates the name Shandatschenko—who, with his wife, lived in a four-roomed house, which had been taken by the village community for his official residence. On January 4, 1853, this house, which previously had been free from any suspicion of ghostly antics, was taken over by the Captain and his wife. They had a bedroom and a sitting-room on one side of the passage, while on the other side were the store-room and the kitchen in which the servants slept at night. There were two maids and three soldiers who, between them, did the work of the house. The probable medium

¹ See Vol. XII, pp. 319 seq.

seems to have been the maid Ephimia, but the information available does not enable us to speak with confidence.

After the servants had put out the light but before they had gone to sleep—such is the account which they give in their depositions, without any variation—sundry small objects, such as cups and wooden platters standing on the stove, were thrown about the room. A light was struck, but the throwing continued when no one was looking, and no cause could be found for it. Next day, the 5th, Captain Jandachenko mentioned this to his parish priest, Victor Selyezneff, who came with his church officers on the 6th, the Epiphany, after the ceremony of blessing the water in the river. "Entering the house," says the priest, "I saw a brazier fall in the passage; a basin full of dumplings landed at my feet in the midst of the attendants who were carrying the icons, and I heard repeated knocks." Captain Jandachenko adds that after the house had been sprinkled with holy water—the object of the priest's visit—"an axe was thrown from the loft in the passage against the doors with remarkable velocity and noise." Another priest, whose curiosity had been aroused by what he had been told during the blessing of the river, was also present with several other official visitors who had come to call on the Captain. They went into the kitchen, when "in sight of all of us there was smashed against the door in the passage, where no human being was, a bottle of varnish which had been standing in the sitting-room cupboard under lock and key."

Undaunted, says Dr. Leaf, by the small success of the aspersion, the good priests brought the heavy artillery of the Church into play next day. With the assistance of a third Father, of the church officials, and the icons, a solemn service was read. Hardly had they begun when a stone was thrown in the kitchen, which was empty, and smashed a window in the sight of all. Then a piece of wood, followed by a pail of water, flew out of the kitchen into the midst of the assembly, the pail upsetting in the process. The culminating horror was the fall of a stone into the basin of holy water itself. The house was again thoroughly sprinkled, and the holy objects carried back to the church; but, as the phenomena still continued, the Captain begged two of the priests to return and read the formal prayers for the exorcism of evil spirits.

This seems to have had little more effect than the previous services. The phenomena continued in the presence of several

fresh witnesses, and on the 8th took a new turn. The bed in the room of the Captain and his wife caught fire in the presence of both; they put it out, but it immediately blazed out in a fresh place, and had to be again extinguished.¹ At the same time two blows were struck on the window by a brick and four panes of glass broken. Captain Jandachenko was at last driven to change his quarters, but moved back after a few days. At the same time, he again had recourse to the services of a priest, which, for the time were successful, as the phenomena were reduced to nothing worse than some "human groaning" of a most doleful description heard by the servants in the kitchen.

But after a few days it all began again; and on January 22nd the Captain brought some friends in to witness what was going on. On this occasion his Orderly was slightly wounded in the head by a knife thrown by the evil agency. Things grew worse and worse, and a number of peasants were brought into the house to watch, but, in spite of all care, next afternoon (the 23rd) the roof of the house caught fire and was burnt off, the efforts of the firemen being much hindered by a peculiarly thick and malodorous smoke blown in their faces. This led to an inquiry by the local "ispravnik" (head of the district police) which took place on February 4th and 5th.

In this inquiry nothing was found to direct suspicion against any individual; on the other hand, for no very obvious reason, the manifestations ceased for some months. Captain Jandachenko had, in the meantime, taken another house, and here, on July 23rd, the old games began once more. In one room the pillows were thrown off the beds, and in another, jars of water were upset. The Captain made an official application for help, and a guard of peasants was set all round the house as before. In spite of this the phenomena became more violent throughout the next day, and on July 25th a crisis was reached. At eight o'clock the thatched roof was suddenly found to be on fire. It was extinguished before the fire-engine came, but for precaution's sake engine and firemen were kept on the spot. At three o'clock in the afternoon thick smoke was seen coming from a shed in a wing of the house. A soldier crawled in on hands and knees, and dragged out a hay mattress full of smouldering fire, which was put out. Finally, at five o'clock, a sudden gust of wind

¹ Compare the similar manifestations of the Indian poltergeist near Tanjore, *THE MONTH*, September and October, 1929, pp. 242, 245, 345.

arose, and with it the whole roof of the wing burst into flames. The fire spread so rapidly that the men not only could not start the engine, but had great difficulty in dragging it into a place of safety, and, with the Captain's house, four neighbouring cottages were completely burned to the ground.

This serious damage led to a second official investigation, and in the course of this, most of the inhabitants of the village as well as the inmates of the house were examined. The inquiry lasted five days, and no conclusion having been arrived at, the matter was transferred to the civil court at Kharkoff, where, as Dr. Leaf remarks, it was duly pigeon-holed. It was not till many reminders had come from headquarters that a final inquiry was held in July, 1856, three years after the event. The evidence previously given was repeated and the only conclusion reached was that there was no ground of suspicion against any of the people connected with the case. In 1895, Mr. Alexander Aksakoff unearthed the records of the court and printed the depositions *in extenso*, in a work written in Russian. In reviewing this Dr. Walter Leaf published the summary from which I have borrowed most of the above. Since then Aksakoff's book has been translated into German under the title "*Vorläufer des Spiritismus.*"

It would occupy too much space to reproduce any of these depositions in full, but one may read them in Aksakoff's volume printed without abridgment. There we learn from the Russian popes how a stone came straight towards them, narrowly missing their heads, and then shattered a pane of glass in the window, and how a small stone grazed the chasuble of one of them, and then fell plump into the vessel of holy water, etc., etc.¹ A plan of the rooms in the first house and a picture of the stove in the kitchen is also furnished in the same book.

The next two prosecutions I propose to touch upon in some detail both occurred in Germany. The first belongs to the year 1888—1889, and the scene of the disturbance was a little hamlet called Resau not far from Berlin. The propinquity to the capital contributed largely to the publicity given to the

¹ A. Aksakoff, "*Vorläufer des Spiritismus.*," Leipzig, 1898, pp. 51—56 and pp. 163—165. Aksakoff himself was a wealthy man and a distinguished scholar. He belonged to a family of high standing in Russian Court circles. He has reproduced the depositions, even in the German translation, exactly as they stand, with all their wearisome formalities. Much, however, of the evidence, both of the more educated witnesses and of the serfs, leaves an impression of sincerity. The smashing of crockery in an unoccupied room, outside the open door of which the servants were standing (as recounted, for example, in document 33, pp. 77—78), is not easily explained.

proceedings. From the point of view of the believer in psychic phenomena it seems to have been a case of a poltergeist, manifesting, as usual, in the vicinity of some child or young person who was an unconscious medium. There were knockings and bangings and the movement of furniture, while stones and other light objects were flung about. Some of the stones broke the windows in an adjoining house. The neighbour prosecuted a boy as the author of the damage. I follow roughly an account of the trial as printed in the *National Zeitung*, but I have also some other sources of information supplied by a booklet issued shortly after,¹ and by the *Psychische Studien* for 1889.

The case was one for the Schöffengericht, i.e., a police court, in which the proceedings are heard by a petty judge and two assessors. The judge in this instance was a certain Dr. Meyer and the jurors or assessors were Herr Brauereibesitzer (Brewery proprietor) Hildebrandt, and Herr Tischlermeister (Master-joiner) Kluge. The Spiritualists of Berlin retained a certain Herr Bieber, a barrister, to defend the accused. The charge was that this lad of fifteen named Karl Wolter, had broken by stones and other missiles six panes of glass, of the value of from ten to twelve marks, in the house of one Neumann; and further that he had been guilty of a grave misdemeanour in counterfeiting the activities of a so-called "Spuk," whereby great disturbance had been created in the village and the surrounding district.

The accused declared that he knew absolutely nothing of the offences charged against him, that he had never thrown any stones, had never knocked on the shutters and had never made clogs dance about. Fourteen witnesses were called in the case.

The first was the farmer, Karl Böttcher (sixty-four) a relation of the boy. It was in Böttcher's house, where the lad was living as a help, that the manifestations had occurred. Böttcher stated in a voice trembling with emotion that the Spuk had first manifested in November in this way. Every night it happened that his pigs were let out of the pigsty by some unknown hand which unfastened the door. This went on until they locked the sty. Then disturbances began in their own house, and particularly in the recess where they all slept. It began by knocking loudly and suddenly on the wall, though there was nothing to be seen when one lit a lantern.

¹ "Der Spuk von Resau," Berlin, 1888.

Böttcher had gone out with the boy and looked up and down outside the house, and, while so engaged a stone broke one of the windows. As the racket continued, Böttcher sent the boy to summon his neighbour Neumann who lived next door. The lad was absent some time and the noise meanwhile increased, but ceased with Neumann's entrance. Later, however, it began again and utensils of all kinds began to move about. Next evening things were worse. Wolter's clogs, which stood beside his bed, flew across to the stove, and his coat which had been placed on a stool was whisked on to the bed of the old wife. When the accused thereupon started up, the Spuk began throwing potatoes and turnips. They were all frightened, "hid their heads under the bedclothes and began praying and singing hymns." The next day they sent for the Lutheran pastor, Dr. Müller, from Bliesensdorf, and he, after convincing himself of the reality of the Spuk, had said to them: "In this house you cannot stay." A little later, while the accused was hewing wood one day in the yard, several stones were thrown against the wall, and on the same day Neumann, his neighbour, had his window panes broken. Stones and cowdung were thrown about freely. The old wife had the bedclothes pulled over her head, and so had the accused. The witness was convinced that Wolter was not the cause of the disturbances though he admitted that he was always close by when they happened. The accused had nothing to gain by producing them.

By far the most important witness was the Pastor, Dr. Müller. He described how, as he entered the house, he saw the milk splash up in the milk pan as a potato fell into it, and how a moment after there was a thundering blow, the reverberations of which lasted three or four seconds. A number of potatoes flew at his head, and as he sat down some object lightly grazed the back of his neck. It was a baking-dish which had sailed horizontally from the stove, and then stopped and fell at his feet. Then a tin funnel came drifting across the room as if it was a leaf blown about by a high wind. Before he left, more potatoes flew at his head and a ham-bone with meat on it floated towards him out of the open door of a cupboard.

Several other witnesses gave evidence that they had seen stones, etc., flying which no one apparently had thrown, though this always happened in the neighbourhood of Wolter. The court was satisfied that considerable alarm and

disturbance had been caused in the district, so much so that thefts which had been committed were put down to the Spuk.

The prosecutor Neumann himself believed in the Spuk at first, but he became convinced as time went on that his windows were broken by no one but the accused. Wolter had seemed to be much amused when he told him that the Spuk was playing pranks in their house; he laughed outright at the recollection of the ham-bone flying at the Minister's head.

The Presiding Magistrate directed attention to the fact that from the moment when the lad had been taken into custody the disturbances had ceased.

A forest-keeper, Forner, described how he had tried to catch Wolter throwing stones. He saw a fragment of tile come flying along and it started from the quarter where Wolter was working in the yard. Two other witnesses told how they came to Böttcher's house to find out what was happening. They also had potatoes flung in their faces. They taxed the accused with doing it and he admitted the charge. Then one of them by stealth threw a potato himself at the old man Böttcher. It struck him in the eye, and he cried out in distress: "My God! my God! here is another already." The master of the school who had had Wolter as a pupil gave evidence to the effect that he was very sly, and an expert ball thrower. With very little apparent movement he nearly always hit his mark.¹

For the damage to property the prosecution (*Amtsanwalt*) demanded a penalty of fourteen days' imprisonment, and for the sundry misdemeanours of the accused four weeks' detention in custody (*Haft*). Counsel for the defence pleaded for an acquittal and sought to attribute what had occurred to invisible forces of Nature which science had not yet sufficiently investigated. The Court, so the President declared, must take its stand wholly and entirely on the ground of enlightened science, and absolutely refuse to entertain the idea that a magnetic or any other force can play the part of a Spuk. The full penalty demanded was imposed when sentence was given, but an appeal was allowed to a higher court.

When this came on, some fresh evidence was produced regarding the movement of objects in the one big room in which the Böttchers lived, but the sentence of the lower court was upheld by the tribunal which heard the appeal. Fuller detail is impossible here, but the most interesting feature in the case

¹ *National Zeitung*, January 11, 1889.

was the evidence given by Dr. Müller in both trials, and by others, concerning the weird path followed by the potatoes, turnips and other missiles. They not only flew round corners and seemed sometimes to move with leisurely deliberation, but they were apt to come to a dead stop suddenly, just as if an invisible hand had checked them in their flight. If this description is veracious, it is absolutely impossible that the movement of these objects can have been normally produced. Wolter certainly cannot have thrown them. But if, on the other hand, the account was an invention, how very curious that these simple people, who certainly knew nothing about psychic research or spiritualism, should have hit upon just those precise characteristics which occur repeatedly in the description of the stone-throwing phenomena attributed to poltergeists! Mr. Andrew Lang records several such cases, quoting among other things the statement of police constable Higgs of Worksop: "then suddenly a basin, which stood near the end of the bin, near the door, got up into the air, turning over and over as it went. It went up not very quickly, not as quickly as if it had been thrown. When it reached the ceiling it fell plump and smashed." So also at Swanland, near Hull, in a carpenter's shop, three workmen were pelted by odds and ends of wood. "Each blamed the others, until this explanation became untenable. The bits of wood mentioned danced about the floor, more commonly sailed quickly along, or moved as if borne by gently heaving waves." One of the workmen described a piece of wood coming towards him from a distant corner of the workshop describing a corkscrew path of about eighteen inches diameter. "If these were thrown," remarks Mr. Lang, "the thrower must certainly have had a native genius for pitching at baseball."¹

No doubt Wolter did throw some missiles when people came fussing round at a time when nothing particular was happening. But what boy would refrain from joining in when a piece of fun like that was going on, or what boy could fail to be highly amused when a ham-bone flew out of the cupboard and went straight for the parson? It would have been a joke to last him a lifetime. On the other hand, in the circumstances, his schoolmaster would be sure to remember that the culprit, now in trouble, was always throwing things and hitting the target he aimed at.

The latest, in point of time, of the cases I have to record,

¹ Andrew Lang, "The Making of Religion," 1898, pp. 354-360.

came before the Schöffengericht at Vieselbach, near Weimar, in February, 1921. A young man, Otto Sauerbrey, aged twenty-one, was charged with contributing to the death of his stepmother by dangerous practices, using mesmeric passes and other treatments which had the effect of exciting and alarming her. He came to visit her at Hopfgarten, where she lived with her husband, and he stayed there from February 10 to February 12, 1921. He was known to be addicted to spiritualistic and occult practices. The stepmother was an invalid confined to her bed. From the time of his visit, during which he used what purported to be hypnotic treatments, all sorts of strange noises were heard and objects in the rooms moved unaccountably. The police were called in to discover the source of the noises, etc., but found nothing to explain them. Frau Sauerbrey died on March 27th. The case came on before the Schöffengericht on April 19, 1921. After much evidence had been heard, the accused was acquitted. The official report of the case has been printed, and the abnormal occurrences therein recounted are interesting because it is difficult to see that anyone could have had any motive in inventing or exaggerating them. The husband declares that unaccountable knockings began on February 12th and lasted all night, resounding from the table and from the doors. His wife, who had been bedridden for many months, was physically incapable of making them, and in this her doctor (though he gave medical evidence which exonerated the stepson from having contributed to her death) fully agreed. A stool on which stood a coffee cup, moved of itself, the cup fell and was broken. A table changed its position, so also a bucket and a hand-basin. The next day eight police constables came from Weimar. In the presence of several of these, objects in the room moved without anyone touching them.

The daughter of the deceased, Frieda Pappe, confirmed all this, and declared that the police made experiments, putting the stool, etc., quite beyond the sick woman's reach, but still the things moved, and moved in a direction away from the invalid. A chair and a bucket which were near each other clashed loudly together.

Walter Degenkolbe also swore that he heard the noises and saw the movements of table and stool. The knockings were heard only at night for the most part. Dr. Kahle, a nerve specialist who was called to the case, was of opinion that the

noises were caused by the invalid herself. They always ceased when the light was turned up.¹

The police, unfortunately, were not called upon to give evidence in the case, but by the report of the police-sergeant Pfeil, they were convinced of the movement of the table, buckets, hand-basins, etc., and equally certain that this movement could not have been produced by the invalid.

I fear that many generations of men may come and go before we can hope to reach any final and satisfactory explanations of the problems presented by poltergeist phenomena. That there may be something diabolical, or at any rate evil, in them I do not deny, but, on the other hand, it is also possible that there may be natural forces involved which are so far as little known to us as the latent forces of electricity were known to the Greeks. It is possibly the complication of these two elements which forms the heart of the mystery.

HERBERT THURSTON.

¹ I take all these details from a paper read at the Copenhagen meeting of the International Congress for Psychical Research (1921), by Dr. Freiherr von Schrenck-Notzing, of Munich. The paper, which is entitled "Der Spuk in Hopfgarten," is printed in the Official Report of the Congress, pp. 187-221. It quotes in full the minutes of the Schöffengericht and supplies a plan of the room in which the disturbances took place.

Scribes and Pharisees

"JUDGE not and be not judged," the Saviour said.

O hypocrites that rant against the crimes
Of weaklings, steeped yourselves a hundred times
In worse pollution! Who shall raise his head
Guiltless and unabashed before the dread
Inquisitors of Heaven? Not he who climbs
A crazy bench and lords it o'er the mimes
And manikins, where Right and Truth are dead.

God can forgive poor souls that missed the way—
Murder and frenzy and the sins that reek
Thro' Earth's foul alleys—but the Scribe, who shammed
God's righteousness, and fashioned for the meek
A galling chain to fret, a scourge to flay—
He, who condemned his brethren—shall be damned!

CHARLES G. MORTIMER.

THE SAINTS OF CORNWALL

WE cannot reasonably complain if those of our separated brethren who hold the wholly unhistorical and illogical "Continuity Theory," seek to appropriate to their Church the holy "Catholic and Roman" men and women who flourished in this land during the long centuries before the Elizabethan Establishment took the place of the old "Ecclesia Anglicana." Granting their assumption—of course, a preposterous and unwarrantable gift!—it is only logical that they should claim as their own the Saints of old Catholic England. Newman and his friends, we may remember, started their campaign of re-Catholicizing the Establishment by writing the Lives of the English Saints whom Protestantism had so readily discarded. And, perhaps with the same end in view, the Rev. G. H. Doble, Vicar of Wendron and Honorary Canon of Truro Cathedral, has published, in recent years, more than thirty "Lives of Cornish Saints."¹ Apart from the implication that they belong to Anglicanism, these are a useful contribution to the history of Celtic Christianity, and fill a gap which the genuine descendants of these holy folk have not troubled to close.

Cornish hagiography has suffered in the past, primarily from "destructive agencies like the Danish invasions and the Reformation," which swept away the records of the early Cornish Saints. The chief source which remains is the summaries of early Lives made in the fourteenth century by the monk John of Tynemouth, and the notes of their journeys in Cornwall in the fifteenth and sixteenth centuries left by William of Worcester and John Leland. Such meagre records are eked out by Irish, Welsh and Breton biographies, which often give accounts of Cornish Saints: but this material, also, is unsatisfactory, as much of it exists only in the work of uncritical hagiographers, such as the seventeenth century Albert le Grand, a Dominican of Morlaix, whose work, says Canon Doble, "is simply a collection of delightfully-written histori-

¹ "Cornish Saints" Series, to be obtained from the Author, Wendron Vicarage, Helston, Cornwall. The average price of the pamphlets is 1s. They are all well illustrated. Besides this Series, cf. "Un Saint de Cornwall dans le Morbihan," by G. H. Doble, and "Les Saints Bretons," by G. H. Doble and L. Kerbiriou.

cal novels." For some Saints there is no written material at all. There are no Lives, for instance, of St. Euny, St. Day or St. Tudy: and there are other Saints "whose names," in the words of St. Gelasius, "are justly revered by men, but whose actions are known only to God."

What is the value of the extant Lives of the Cornish Saints? The superficial reader might well be excused for counting them worthless. They are so overlaid with folklore and fairy-story that one is tempted to consider them completely useless to the hagiographer.

In the Life of St. Brioc it is said that an angel appeared to the Saint's mother before his birth and told her to have three rods made, one of gold and two of silver. Behind the story there is some idea of ransom being paid for the child in the form of rods of precious metal: but whatever the story means, it has probably nothing to do with St. Brioc. It is taken from the Life of the famous St. Samson, and in any case, it is part of the folklore of both Germany and Ireland. The Life of St. Ciaran, an Irish Saint, contains a story which, as Plummer says, "reads like a page from a medieval 'Jungle Book.'" St. Ciaran's first disciple, so the story runs, was a ferocious wild boar, and his first community was composed of a boar, a fox, a badger, a wolf and a doe.

One day the fox, who was more crafty than the other beasts, stole the sandals of his abbot (that is St. Kyaran), and abandoning his intention (to live as a monk) took them to his former habitation in the wilderness, meaning to eat them there. And when the holy father Kyaran knew this, he sent another monk or disciple, namely, the badger, to bring back the Brother to his place. And the badger, knowing the woods well, obeyed his superior's command and went straight to Brother Fox's cave. And finding him preparing to eat his master's sandals, he bit off his ears and tail and plucked off his hair, and compelled him to return with him to his monastery, there to do penance for his theft. And the fox, unable to resist, came together with the badger to St. Kyaran in his cell at the ninth hour. And the holy man said to the fox, "Why hast thou done this wrong, Brother?—a thing which no monk should do. Behold, we all share the same sweet water and all eat the same food. And if thy body craved fleshly sustenance, Almighty God would have enabled us to obtain it for thee from the bark of

trees." Then the fox, praying for indulgence, did penance by fasting, and did not eat till the holy man gave him leave.

Baring-Gould, in his "Lives of the British Saints," tried to rationalize the story by supposing that St. Ciaran's first disciples belonged to the Fox tribe, the Wolf tribe and so on: but he spoils a charming fable without making the story any more credible.

Sometimes the fairy stories are told as miracles. Of St. Guigner or Gwinear it is related that when his head was struck off by King Theodoric of Cornwall, he picked it up and carried it to a neighbouring hill. On the slope of the hill he came to a village noisy with the quarrelling of its inhabitants. Not liking the noise he passed the village, washed the blood from his head in a stream, and stopped finally in a quiet spot where he was buried. It may be that St. Gwinear, like St. Denis of France, really carried his head: but the circumstantial narrative suggests that the original story has been at least embroidered. The general attitude of the early writers of the "Lives" to miracles, is shown by the fact that the more fabulous miracles are attributed to more than one Saint. The story of the fox which ate St. Ciaran's sandals appears, slightly changed, in the Life of St. Neot; and another tale from Ciaran's Life, about his bell which would not sound until he had reached the place where he was to build a hermitage, is told also of St. Kea. This pious borrowing is carried even further. The whole Life of St. Ciaran was pirated to make a Life of St. Perran; and this, in its turn, was used as the Life of St. Sezni. Medieval biographers seem to have argued that the existence of their Saint was a fact—which is true: that he was a Celtic Saint and, therefore, of a certain type of sanctity—which is also true: and that to attribute to him the typical adventures and virtues was better than to leave him but a name—for which it is hard to blame them.

The accounts of some Saints were, indeed, never meant to be believed. The writer of St. Brioc's Life, who had some knowledge of the Latin classics, makes an angel order Brioc to go to Latium, where, in fact, he never went, and where he would not have been sent, had not the biographer read of Æneas. So the medieval author of the Life of St. Nonna, knowing nothing of his subject except that St. Nonna and St. David were somehow connected, wrote a romance in which

St. Nonna is a nun carried off by the King of Ceredigion, by whom she becomes the mother of St. David. This was a popular story, and in Brittany there was a miracle-play, the "Buez Santes Nonn," written about the pathetic figure of St. Nonna: while the tragedy was described in French verses attributed to Richard Cœur-de-Lion. In all probability, Nonna was a monk, missionary and bishop, the companion of St. David.

Another source of apocryphal tales is the desire of the humorist for "artistic verisimilitude." Take, as an example, the reason given for the wry-necks of the women of Portrieux in Brittany. St. Quay (the Cornish Kea) was thrown over the cliffs in a kneading trough full of holes by the women of Portrieux who had mocked him. St. Quay floated away safe and sound in his strange boat, and the women, craning over the cliffs to see the wonder, found that their necks had grown long and misshapen. The story, obviously, was invented to give point to a local taunt against Portrieux. Of the same kind is the misogynist's story of St. Sezni.

One day when he was alone in his cell, God the Father revealed to him that He intended to make him the patron saint of girls. "Ah! not so, Lord, I beseech thee," said Sezni in alarm. "There is nothing worse than women on this earth, except the devil. They will be for ever plaguing me to get them husbands and fine clothes, and I shall never have a moment's peace." "Well, then," said the Almighty, "how about mad dogs?" "Oh, I don't so much mind about mad dogs," answered Sezni, "I'd rather have mad dogs than women any day." And so the well of St. Sezni flows among the sandhills by the shore, and sick dogs from all the country round are taken there to drink the water to which the saint has communicated the power to heal them.

The Danish invasions and the misguided zeal of the Reformers have not only destroyed the written records of the Cornish Saints, but have almost choked oral tradition, from which much information might otherwise have been expected. Canon Doble learned from a native of Redruth—a Nonconformist—that the feast of St. Euny, patron of Redruth, was on the Sunday nearest the Vigil of Candlemas, the same date which William of Worcester gave in the fifteenth century. But for one such genuine tradition, there are hundreds of dis-

torted remains of a once healthy devotion. In the early nineteenth century, there was a local tradition at St. Neot's that its patron, who according to his Life was a small man, was only eighteen inches high.

To return, then, to the question—What is the value of these Lives? The answer is in Canon Doble's Series. Apart altogether from the folklore, which is worth preserving for its own sake, there is one fact of Celtic hagiography which is beyond all question—the fact of the existence of a great number of Saints, missionaries, monks and bishops, whose holy lives in Ireland, Wales, Cornwall and Brittany gave rise to a lasting devotion shown after fourteen centuries in permanent memorials. Of St. Sezni the Bollandists write: "The only certain thing we know about St. Sezni is the existence of his cult; who he was, where he came from, and what he did, are all a mystery." His cult is, indeed, certain;—at Sithney in Cornwall, and at Guisseney, Lossefny, Saint-Seny and Trezeny in Brittany. Starting from this certain cult, Canon Doble endeavours, with sympathetic scholarship, to disentangle fact from fable in the written records. It would be uncritical to reject the Lives as a whole, because of their obvious defects. A careful sifting of the evidence reveals fragments of truth, the accumulation of which is gradually building up a history of the Celtic Saints. Liturgical books supply some of the deficiencies of the Lives, stressing the fact of popular devotion to such Cornish Saints as Breward, Brioc and Samson.

To the critical examination of written records is added the study of place-names—a study the importance of which in this period is emphasized by the Bollandist, Father Delehay. In Canon Doble's Lives, both he and Mr. Charles Henderson use place-names to add to our knowledge of the Saints, in a way which is illustrated by the numerous maps of Cornwall and Brittany showing the geographical extent of the cult of various Saints and the close connexion between Cornwall and Brittany, a connexion sustained well into the Middle Ages.

The place-names of Cornwall [writes the Canon] in many cases are our chief guide in seeking to recover the history of this most interesting county, especially its history during an obscure but most important period—the age of the Saints, for the names of most of our parishes, and of many places in them, are the names of local Saints.

They go back to the time when Cornwall was an independent kingdom, different from England not only in race and language, but in its peculiar ecclesiastical organization, as a part of Celtic Christendom. We may learn from them, by patient investigation, what written records cannot tell us about the history of Cornwall in the fifth and sixth centuries.

The widespread devotion to St. Winwaloe, the founder of the Breton abbey of Landévennec, is proved either from names of parishes or from the dedication of churches. He is the patron of Landewednack (which, in the sixteenth century, was called "Gonwallo-in-Lizard"), of Towednack near St. Ives, Tresmere, Tremaine and Gunwalloe in Cornwall; and of Landévennec, Penmarch, l'Ile de Sein, Loc-quenolé, Locunolé and other places in Brittany. Even without a Life of Winwaloe this would prove that Winwaloe was a monk and missionary who evangelized both Cornwall and Brittany. King Athelstan gave relics of St. Winwaloe to the monastery of SS. Mary and Peter at Exeter, and to Winchester; and the abbey at Abingdon once possessed part of Winwaloe's hand. St. Perran's Life, as has been said, is taken almost entirely from that of the Irish Saint Ciaran, and is, therefore, of little historical value. Yet Perran is, none the less, a well-known Saint. He had a church at Perranzabuloe in Cornwall, where his head, his staff and his bell were preserved. Two other churches were called after him—Perran-Uthno and Perran-Arworthal—and there was a chapel of St. Perran in Tintagel. In Brittany he is the patron of several parishes and churches, and there was once a chapel dedicated to him in Cardiff. Again, therefore, in spite of the lack of written accounts, we can recognize in St. Perran another of those Celtic missionaries whose character we know so well from Adamnan and Bede.

The churches, crosses and holy wells of Cornwall and Brittany are a lasting memorial to the Saints by whose names they are called. It is to be hoped that Canon Doble will continue to devote his scholarship to increasing our knowledge of those Saints, and in so doing to reveal still more of the hitherto hidden riches of Celtic Christianity in England.

WILLIAM LAWSON.

MISCELLANEA

I. CRITICAL AND HISTORICAL NOTES

CO-PARTNERSHIP IN INDUSTRY.

HISTORY for the first time is recording a world crisis, mainly economic, but deeply confused, inevitably, by disturbance in related social and political spheres, both national and international. In this country, as in others, there has been a mighty outpouring of the spoken and written word on all aspects of the tangle into which the inseparable material and spiritual affairs of mankind have fallen or been precipitated. Most of that output is merely criticism, a facile proceeding, if confined to fault-finding. There has, however, been no want of constructive proposals, and, broadly, these indicate the variety of practicable choice presented to man at the crossroads to which he has come.

It is a many-branched crossroads. There is the road, now disintegrating and becoming impassable, which Capitalism as we know it originally built on an unstable foundation of greed and injustice. Attempts to restore it for use on its old basis will plunge mankind again into ruthless economic conflict, leading to another widespread war. Communism, which is being tested in Russia, can only provide a road leading into a land of slaves deprived of ownership, home and family. Socialism at best will allow man a home and family and a regimented freedom, in territory where all property will belong to a totally bureaucratic State. Capitalism reformed according to the precepts set forth in "Quadragesimo Anno" can provide the only safe and certain way into the promised land, where science can extract from nature illimitable abundance for distribution to, and use by, mankind under the rules of justice and charity.

It will probably be a surprise to many people to learn that a complete productive and distributive organization corresponding in essentials with the principles set down by the Holy Father is already in existence in this country and has stood the test of time and changing circumstances most satisfactorily. It governs the domestic affairs of one of the greatest, most widely distributed and most scientifically managed industries in the country—the gas industry.

Gas is supplied mainly, so far as bulk of output is concerned, by companies; the large remainder is supplied by local authorities. Both the companies and the local authorities work under statute. There is no need to deal here with the local authority undertakings, as they are ultimately under the control of the public they serve.

The supply of gas is a monopoly, in so far as (for the sake mainly of preventing the public from being incommoded by hap-

hazard disturbance of road-surfaces) only one supplier is permitted to operate in any defined area. Otherwise, there is no monopoly in this species of supply of light, heat and power. For the advantage of all the parties concerned, the main methods of company-functioning are regulated by statute. There are several general Acts applicable to the whole industry, and each undertaking has its special Act or Acts, or Provisional Order or Orders. The usual means at present of securing statutory power, or enlargement or variation thereof, is by Special Order under the Board of Trade. It is particularly to be noted that whatever process be followed, Bill or Order, there must be an open public inquiry, in a Parliamentary Committee Room in the case of the former, and, where an Order is sought, locally or in London, according to general convenience, under Board of Trade supervision. At every such inquiry, the local authorities and others legitimately concerned have a *locus standi* and may be represented by counsel. The State, through Parliament, has a final say in all cases, but usually this is a pure formality.

In no other industry are the rights of the shareholder, the workman and official, and the public, so definitely laid down and protected. The price charged, dividend paid, and remuneration of workers of all grades are, over the greatest part of the industry, mutually related. By means of a sliding scale, with a basic or standard price and a standard dividend, both fixed by law after the stringent inquiry already mentioned, and subject to quinquennial revision, and with a method of co-partnership which assures to the worker a bonus (credited to him annually) on his *trade union* rate of wages, or his salary, at a percentage rate similar to that paid in dividend to the shareholder, all, otherwise conflicting, interests are safeguarded. The shareholder and the worker can receive a higher return or remuneration only when, by perfection of management and loyal co-operation of all workers, the price to the public is reduced. Say the statutory basic price is 8d. per therm and the standard dividend 5 per cent, then if the public be supplied with gas at 7½d., and the slide of dividend be ¼ per cent up or down, inversely, in respect of each movement of ¼d. down or up in price, the shareholder will receive a dividend of 5½ per cent and the worker a bonus at that rate on the total of his wages or salary for the year.

Further, an integral part of the complete scheme is the definite provision that the worker shall become a shareholder. Part of the bonus is earmarked for that purpose, and every facility is given for supplementary investment of savings in the company's stock. In some cases, for instance in that of the South Metropolitan Gas Company, the pioneer concern of the movement, the logical final unity of interest is secured by representation of the workers on the board of directors. The board of this company consists of the chairman and nine directors, and of these nine the employees elect

three, two from the operative and one from the clerical staff. These three men are by no means mere figureheads; their opinions count.

So far as the wider issues touching Capital and Labour are concerned, these are thoroughly controlled throughout the whole industry by a National Joint Industrial Council, constituted as usual and composed of representatives of employers and trade unions; matters discussed are not confined merely to wages, hours of work, and working conditions, but extend to measures for securing maximum production and employment and the general good of the industry. The more domestic affairs of each undertaking are in the care of Works Committees, and in some cases auxiliary Department Committees, made up of representatives of employees of all ranks and of the management staffs; they discuss all subjects of general interest and matters connected with their immediate duties. A Co-Partner Committee, representative of the directors and co-partners, looks after all co-partnership affairs and ancillary matters such as pension fund, education, recreation, etc.

The movement was started forty years ago, following war to the knife in a desperate strike by gasworkers in London, by the South Metropolitan Gas Company, and has gradually evolved from its simple primary profit-sharing basis. Its efficiency may be judged from this single statement: In these forty years the company has had no labour troubles.

At December 31, 1932, fifty-eight gas companies, with a total share and loan capital of £90,053,377, had in their employment 46,176 persons under profit-sharing or co-partnership agreements; the amount of bonus divided among these employees for the year was £399,054; the total amount divided during the existence of the scheme was £5,319,076; and the amount of shares (at market value) and deposits held by employees was £4,140,920.

Profit-sharing has been tried in a wide variety of industries. An article in the *Ministry of Labour Gazette* for last June gives particulars of definite schemes for the participation by employees in profits on some pre-arranged basis which were in operation at the end of 1932. Excluding co-operative societies, the schemes numbered 301, the number of employees entitled to participate being 185,300. Of the 301 schemes, 127 are co-partnership schemes providing for some form of shareholding by employees.

The co-partnership system as fully worked out by the South Metropolitan Gas Company shows in practical operation the principles concerning the relations of Capital and Labour so clearly set out in the Encyclical "*Quadragesimo Anno*." One or two brief quotations therefrom may be given to illustrate this.

"It follows from the two-fold character of ownership which We have termed individual and social, that men must take into account in this matter not only their own advantage but also the common good." The propertyless wage-earner should "be placed in such circumstances that by skill and thrift he can acquire a certain

moderate ownership." "In the present state of human society, however, We deem it advisable that the wage-contract should, when possible, be modified somewhat by a contract of partnership, as is already being tried in various ways to the no small gain of the wage-earners and of the employers. In this way wage-earners are made sharers in some sort in the ownership, or the management, or the profits." "The aim of social legislation must, therefore, be the re-establishment of vocational groups. . . These groups, in a true sense autonomous, are considered by many to be, if not essential to civil society, at least its natural and spontaneous development."

It should be the hope of all men of goodwill that the world economic condition may be regenerated on the lines laid down by the Holy Father. Whether the principles set forth in the Encyclical be employed in whole or in part to reform Capitalist practice, it seems that co-partnership can provide a wonderful instrument for the attainment of efficiency, prosperity, peace and content in national industry, especially if it be applied in the logically completed form in use by the South Metropolitan Gas Company.

The monopoly conferred on that and other gas companies by Parliament facilitates the application of co-partnership methods that directly benefit all the parties concerned, including the consumer. At the same time, as already indicated, there are a number of firms in other industries working co-partnership schemes which include bonus-capitalization. It does not seem impossible, though it might be somewhat difficult, to devise for most industries methods of co-partnership that would provide for employees becoming shareholders. After that, the final step to representation on the directorate would be little more than the removal of a hampering convention. The groundwork for such a movement already exists—in the official classification of industries, in the working of the Trade Boards and in the Whitley Industrial Councils.

The foregoing is little more than a sketch of a form of co-operative control of industry concerning which the public generally gets few opportunities of learning anything. It may be added, for the benefit of those desiring further information, that the Industrial Co-Partnership Association, 1 Gordon Square, London, W.C. 1, exists with the object of bringing about an organization of industry by which all those engaged shall share in the profits, capital, control and responsibility.

CHAS. VALLELEY.

CELTIC SAINTS AND ROME.

THE author of "A Chain of Error in Scottish History" and "The Jesuits and the Popish Plot" has revealed how little reliance can be placed upon what has been hitherto served up as popular history, and how common a thing it is for historians to be grossly inaccurate in their quotations from original documents,

and even to have neglected a thorough examination of those originals.

I wonder how many non-Catholic students or teachers of Scottish history possess a copy of "A Chain of Error," or have even been allowed to know of its existence. In Scotland as things are at present, when even the Presbyterians are trying "to get behind the Reformation," an exposure of that sort cannot but be resented, for its witness so completely overthrows the modern Protestant theory that Saint Columba, and his spiritual brothers in Ireland and Scotland were, if not Protestants, at least not "Roman" Catholics. The period during which this incipient Protestantism is alleged to have existed is covered, approximately, by the centuries 500 to 1000 A.D.

There is, however, a source of evidence to the oneness of the Celtic Christendom with the rest of the Church, which seems to have been overlooked by Catholic and Protestant alike, and which may be found in a volume by Professor William Watson of Edinburgh University, called "The Celtic Placenames of Scotland." Therein, the author alludes to the practice of Irish and Scottish clergy, during the centuries mentioned, bringing earth from Rome to scatter on the ground of their cemeteries, so as to consecrate these burial places by contact with the soil of Rome and the blood of the Martyrs. On p. 257 Professor Watson writes:

The Latin Roma, Rome, was borrowed into old Irish as "ruam," in the sense of cemetery; it occurs in Oengus's "Felire," written about A.D. 800: "is mor Brigit buadach/is cain a ruam dalach," "great is victorious Brigit, fair is her multitudinous cemetery." This use arose partly from the fact that clerics who visited Rome brought back with them soil from the holy cemeteries which they scattered over the cemetery of their home monastery. Thereafter, burial there was burial in the soil of Rome, and the monastery benefited in fame and in burial dues.

[To this is appended a footnote:

An Irish saint is made to say, "I shall not depart from Rome until I perform thirty fasts, that I may obtain heaven for myself and for everyone who shall be in my cemetery." His companion answers, "After that the soil of Peter's and of Paul's tombs and the soil of Gregory's grave shall be carried by us in loads to Ireland." And they collected the soil of Peter's tomb and of the tomb of every other apostle and of every great saint that is in Rome, and took it with them to Ireland. (Life of Colman mac Luachain.) St. Lolan had four ass-loads of the soil of St. Peter's cemetery in Rome sent to Scotia for consecrating a cemetery in which his body should be buried. He prayed that whoever should be buried in the same cemetery, or who, being ill, vowed to be buried there, should receive from God as great indulgences as if

he had been buried in St. Peter's cemetery, and finally, attain to the kingdom of heaven. (Aberd. Brev. temp. aest., p. cxiii.)]

The Professor proceeds:

In the Book of Llandaf we are informed that the isle of Enli, now Bardsey, off the Llyn peninsula, Carnarvon, was called of old "the Rome of Britain," because of its remoteness and the dangers of passage, and because of the holiness of the place: "for there lie the bodies of twenty thousand holy confessors and martyrs." Similarly Oengus says, "is Ruam iarthair betha/Glenn dalach da Locha"—"the Rome of the western world is multitudinous Glendalough." A Scottish Gaelic poem of about A.D. 1600 has "san ruaimh so sios"—"in this cemetery below."

And he goes on to illustrate further the common use of "Rome" to signify "cemetery."

Pennant notes Rome on the east side of the Tay above Perth. The farmsteading of Rome stood near the left bank of Tay about two miles above Perth bridge, and about a quarter of a mile below the mouth of Almond on the opposite side. . . . Rome stood in the Abbey-lands of Scone, and about one hundred yards due east from the south-east corner of the present palace, there was an old burying ground. This Rome was doubtless in use long before the foundation of the Abbey in 1114. There appears to have been another Rome at Mad-derty. . . . It seems to have been close to the present manse. In the parish of Menmuir, Forfarshire, there is Rome on the Paphrie Burn, on record as Rome, 1517, Rowme, Ireland, and Corsbank, 1533.

So much for Professor Watson's valuable notes. It is worth remarking, on the last-mentioned "Rome," that "Corsbank" is Corpse-bank or Cemetery, and "Ireland," the other alternative name, seems to show that the exiled Irish, labouring for the Faith in Scotland, were fain to associate their burying places with their native land as well as with Rome.

There is not, we freely admit, in the foregoing facts any direct evidence that the Celtic Church was united in filial affection with the Holy See. That exists in abundance elsewhere.¹ But we are surely right in concluding that this intense anxiety to be connected with "Rome" both in life and death, so that perilous pilgrimages to the Holy City were constantly undertaken and "ass-loads" of its sacred soil carried away, is not compatible with indifference, much less hostility, to the Papacy, but rather argues a devoted adherence.

J. MACFARLANE BARROW.

¹ See, besides "The Chain of Error," "St. Ninian's Christianity" (C.T.S.); "What do the Celtic Churches Say?", by Rev. S. Harris (Talbot & Co.).

II. OUR CONTEMPORARIES

- AMERICA: Apr. 14, 1934. **Silver Jubilee Issue.** [Contains summary of history and accounts of notable personalities connected with this well-known periodical.]
- BLACKFRIARS: Apr. 1934. **Social Unrest in Spain**, by Ramon Silva. [An analysis of the revolutionary parties in Spain and of Catholic efforts to counteract them.]
- CATHOLIC WORLD: Apr. 1934. **Apostolatus Maris**, by Arthur Gannon. [A survey of the Work for Catholic Seafarers throughout the World.]
- CLERGY REVIEW: Apr. 1934. **The Witness of St. John the Evangelist**, by Archbishop Goodier. [How St. John expounded the Philosophy of Christianity.]
- COMMONWEAL: Apr. 13, 1934. **The New Deal and Social Justice**, by Mgr. John A. Ryan, D.D. [Shows how, in essentials, the Roosevelt Industrial Policy accords with Catholic principles.]
- DUBLIN REVIEW: Jan. and Apr. 1934. **The Catholic Church in Nazi Germany**, by Lee J. Stanley. [The clash of Christian and Pagan ideals described historically.]
- ECCLESIASTICAL REVIEW: Apr. 1934. **Can Catholics really reform the Movies?**, by Bishop J. F. Noll. [An appeal based on a survey of the situation for united action by Catholics.]
- ETUDES: Apr. 5, 1934. **Un Centenaire et un Livre**, by Alexander Brou, S.J. [An Account, apropos of the approaching quatercentenary of the Vows at Montmartre, of Père Dudon's new Life of St. Ignatius.]
- HOMILETIC AND PASTORAL REVIEW: Apr. 1934. **The Vatican and a Fixed Easter**, by E. S. Schwegler, D.D. [Shows the attitude of the Holy See towards this point of Calendar Reform.]
- IRISH MONTHLY: Apr. 1934. **Gil Robles and Spanish Politics**, by P. McBride. [An intimate account of the character and policies of the young Catholic Leader.]
- REVUE DES QUESTIONS SCIENTIFIQUES: Mar. 20, 1934. **Les Fouilles Préhistoriques de Pékin**, by Père Teilhard de Chardin. [An up-to-date summary of the fossil remains discovered in the Pekin excavations.]
- SOWER: Apr.—June, 1934. **Whither Biology?**, by Ethel M. Poulton. [A protest against the over-emphasis of this subject, especially certain aspects of it, in education.]
- TABLET: Apr. 7, 1934. **Most Catholic Spain.** [An Editorial commenting on Spanish Holy Week devotion, and the shocking encouragement given to official atheism by certain English anti-Catholics.]
- UNIVERSE: Apr. 20, 1934. **Whither goes Europe?** [An Editorial exposure of the Scandal of the Arms Traffic and in support of the League of Nations.]

REVIEWS

I—MISSIONS AND MISSIOLOGY¹

OF the five volumes here grouped for notice, two deal with the history of the formation of missions, and two with current missionary events in China. The fifth recounts, with many beautiful illustrations, the present state of the Church in one particular field—picturesque Samoa. Father Wessels, whose work on the journeys of the Jesuits in northern India and Tibet has been before missiological students for years, has told the tale of the Faith in Amboina, in the Moluccas, in a most scholarly manner. It may be remembered that, when the maritime and commercial enterprises of Portugal and Spain were at their height, the Pope ordained that all discovery or conquest east of the Azores was to be in the domain of Portugal, while everything westward should come under the jurisdiction of the Spanish. All went well till they met at the other ends of the world. When Xavier was in Amboina he, a Spaniard, was placed in the delicate position of having to intercede with his Portuguese masters for the lives of his own countrymen, who had strayed unwittingly into Portuguese preserves. The roundness of the earth was no longer an academical study.

Of Dr. Schmidlin's great work it is difficult to speak summarily. We have before us a complete statement of mission history from the beginning of the Church to the present day, replete throughout with the fullest documentation, couched in such a way that a student, with a little careful reading of the text, will be able to absorb the leading features of the subject. Herein would seem to lie the most useful future for the volume. Few missionaries or general students will have leisure for a profound study of the whole; but no one who would know the problem of Northern Africa, or, say, China, can afford to lose sight of the earliest efforts, aye, and mistakes, of the pioneers. Thus the Mohammedan and Brahmin elements are always with us, and they cannot be dissociated from their past, any more than the present-day study of the Near-East Schismatics can be appreciated without a working knowledge of the origin of the schism itself. Thus we may say that the two long sections of the book, "The Modern Epoch," of 250 pages, and "The World Missions of recent times,"

¹ (1) *Histoire de la Mission d'Amboine, 1546—1605*. By C. Wessels, S.J. With maps and plans. Louvain: Museum Lessianum. Pp. 233. Price, 37.00 fr. 1934. (2) *Catholic Mission History*. By Joseph Schmidlin. A translation edited by Mathias Braun. Techny: Mission Press. Pp. ix, 862. Price, \$5.00. 1933. (3) *Aux Iles Samoa; la Forêt qui s'illumine*. By Mgr. J. Darnand. Lyon: E. Vitte. Pp. 209. Price, 12.00 fr. 1934. (4) *Missions Séminaires Œuvres Catholiques en Chine, 1932*, and (5) *Annuaire des Missions Catholiques de Chine, 1934*. Bureau Sinologique de Zi-ka-wei.

of nearly as many, will be more particularly thumbed. Would you know the unbiased story of the Paraguay Reductions, or tread the thorny path of the Chinese and Malabar Rites? Dr. Schmidlin has provided abundant material, and with it in the text a clear and impartial deduction therefrom. It will be found, however, that the general utility of the aforesaid materials will be considerably lessened by the fact that the volume is a translation from the German, and that the great majority of the citations from authors are in that tongue. But perhaps the most valuable food for thought will be found in the long dissertation on the methods of missionary approach to the cultured Asiatic races, and to the primitives. In the former, the Church must permeate the whole intellectual life of the nation, to correct a false philosophy of life, but with the discriminating caution that western and eastern modes of thought, while being wholly dissimilar, are alike capable of being the vehicles of truth. At the same time the heart of the lower grades of society must be touched, if they are to be brought to the fold; and it would be as fatal to neglect one as the other; though, perhaps, most missionaries would have strong preferences for a battle against barbaric ignorance of, say, the animists of Eastern Bengal than with the sophistries of the Brahmin. On the other hand, the intricacies of native lore and custom call for most delicate handling in the case of the primitives. An intimate knowledge of the vernacular, with the power to "think black" and "see black," lies at the root of all research; and it is even true to say that a missionary is crippling his human resources just in so far as he is oblivious of the implications here laid down.

The time will soon come, if it has not come already, when the systematic study of missiology will be a pre-requisite for all future apostolate. The Holy Father has affirmed it unfalteringly, and the Colonial Governments are searching for a method which will guarantee, for their own individual ends, the mental equipment, such as we have indicated. Indeed, Dr. Schmidlin's volume has appeared at a most opportune moment.

E.K.

2—HOMILETICS¹

BISHOP HEDLEY of Newport died almost twenty years ago, leaving behind him a great reputation for wisdom and sanctity, established on a devoted life and several volumes of high ascetical

¹ (1) *Wisdom from Above set forth in Sermons*. By the late Bishop Hedley, O.S.B. London: Sands & Co. Pp. ix, 272. Price, 6s. (2) *A Bishop to his People: Pronouncements by the Rt. Rev. Peter E. Amigo*, edited by Rev. H. Rochford. London: Burns, Oates & Washbourne. Pp. x, 213. Price, 5s. (3) *Sunday Gospels for the Layman*. By the Rev. L. J. Kreciszewski. Winnipeg: Tonkin & Co. Pp. 308. (4) *No Abiding City*. By Bede Jarrett, O.P. London: Burns, Oates & Washbourne. Pp. 74. Price, 2s. 6d. (5) *Two Hundred Evening-Sermon Notes*. By the Rev. F. H. Drinkwater. Cheaper edition. Same Publishers. Pp. 275. Price, 5s. (6) *Plans de Sermons de Circonstances*. By Mgr. Millot. Paris: Téqui. Pp. 294. Price, 10.00 fr.

value. But many other writings of his remained unpublished: he edited his last volume of sermons as long ago as 1899, when many fruitful years of labour still lay before him: and it has been the solicitude of his religious brethren to make accessible what thus was stored away in MSS. or periodicals. In 1931 Dom Cuthbert Butler published, with a long critical introduction, several essays of the Bishop's drawn from the *Quarterly* which he once edited, the *Dublin Review*, and now another, presumably Benedictine, editor, turning to the spoken word, has collected nearly a score of the Bishop's discourses preached during his later years, very aptly adding to the rest the funeral oration pronounced over his remains by a brother Bishop, George Ambrose of Clifton—aptly, for that panegyric stressed the dead Bishop's lifelong devotion to Supernatural Wisdom, the theme and inspiration of his sermons. Those familiar with the profound thought, the knowledge of Scripture, the genuine piety, the stately eloquence, of the previous homiletic volumes will feel their old thrill on reading this, wherein the privileges of the Catholic are nobly presented, and no less strikingly his duties. The Bishop was ever alive to the terrible danger to which, in a country practically heathen in its outlook, Catholics are exposed, of becoming "conformed to this world," and several sermons, notably that on "The Ages of Faith," contain stern warnings against lukewarmness. But all form admirable devotional reading, helpful alike to mind and heart. Our only regret is that the format and binding of the other sermon books were not reproduced in this their worthy companion.

It was a happy idea to publish, on the completion of the Bishop of Southwark's thirtieth year in the possession of his important See, a selection of the Pastorals issued with unfailing regularity to his flock during that long period. The Bishop is accustomed thus formally to address his people four times every year; the thirty-seven letters, therefore, here in part reproduced, represent only a moiety of the total output. Father Rochford, the compiler, has set aside whatever was of local or ephemeral concern: there remains a body of sound doctrine, clear guidance and prudent encouragement which will be welcome far beyond the bounds of the diocese. Particularly apposite are the Bishop's remarks on industrial relations, to which he returns several times, and his preoccupation with his chief care is shown by the fact that the number of his clergy has increased by more than two hundred, and that of "Mass Centres," public and private, by nearly one hundred during his episcopate.

The Rev. L. J. Kreciszewski, a Canadian priest, who went through a brilliant course at the Biblical Institute in Rome, has had the happy idea of explaining the circumstances and meaning of the successive Sunday Gospels during the year, so that the layfolk who listen (not merely the laymen, as the title would suggest)

may have the means of preparing beforehand for an intelligent appreciation of them. If that were a practice universally adopted, the preacher's task would be much simplified, and the spirit of the Gospel more thoroughly and correctly understood. The author brings to the work a competent knowledge, not only of the theological implications of the sacred narrative, but also of the customs and topography of the Holy Land—which knowledge is such a help to interpretation. His explanations are on the lengthy side, but, even so, there are sometimes omissions, as, for instance, of any speculations about the nature of the "Star" which appeared to the Magi. We commend the work as a most useful form of Biblical commentary.

A pathetic interest attaches to the Lenten Conferences called *No Abiding City*, for the eloquent lips which uttered them were stilled in death shortly after their publication. The preacher himself became a striking commentary on his own text. For the rest, the perusal of them deepens our sense of our loss, for they illustrate so vividly his manifold gifts. They were never written out but taken down as he uttered them, yet the thought is harmonious and the language aptly chosen. The ideas and the style are so closely wedded, because they were the expression of the preacher's life. He is telling us of his experiences, speaking from an intimate knowledge of the things of the spirit. And how happy are his illustrations! "Half a gardener's best work is done upon his knees": so, we infer, must we cultivate our souls. It is good to think that this parting gift of God's servant will benefit himself as well as those he has left.

If the "market" is not already saturated by the success of his previous volumes, the new and cheaper edition of Father Drinkwater's *Two Hundred Evening-Sermon Notes* should meet with a wide acceptance, for each "skeleton" suggests ample material for a graceful and symmetrical finished product. The thoughts are fresh, sound, penetrating.

Mgr. Millot, Vicar-General of Versailles, in his outlines of "occasional" sermons, covers a very wide field under some two-score categories, so that even the ordinary preacher may find much here suitable to himself. Each "plan" is very carefully and logically thought out, and there is an abundance of apposite illustrations.

3—A SPIRITUAL CLASSIC¹

THE only English translation of the Works of St. John of the Cross which has been available up to the present time is that

¹ (1) *The Complete Works of St. John of the Cross*. Translated and edited by Professor E. Allison Peers. London: Burns, Oates & Washbourne. Pp. lxxvii, 486. Price, 15s. (2) *The Mystical Doctrine of St. John of the Cross*. Abridged. London: Sheed & Ward. Pp. xxxiii, 213. Price, 5s. n.

made by David Lewis, at the request of Father Faber, in 1864. That this translator rendered faithfully enough the meaning of the Saint, is acknowledged: but he had not the benefit of access to such critical editions of the original text as are now at our service, nor, of course, of the labours of the many scholars who, within the last decade or two, have, one may say, exhausted the existing sources of information on the subject. In addition to this, he allowed himself considerable liberty in the way of paraphrase, omission, and amplification, which, though no doubt it did little harm to the substantial fidelity of his translation, yet made it unsatisfactory at least from the point of view of the student. Further, since Lewis published his translation, numerous discoveries have been made of early manuscripts, many of which have thrown new light upon obscure or disputed passages. In this development there have been two progressive stages: first, with the recension of Padre Gerardo de San Juan de la Cruz (1912—1914), and secondly, with the far more accurate and scholarly one of Padre Silverio de Santa Teresa (1921—1929), which may well be described as definitive and final. This is the edition which Professor Allison Peers has used in the translation now offered to the English reader.

Not a single autograph MS. of the Works of the Saint has come down to us. The nearest approach to such a thing is a copy of "The Spiritual Canticle" which bears marginal corrections in his handwriting. But by means of diligent collation and other such expert methods known to the scholar, we have been afforded ample certainty that the latest Spanish edition, by Padre Silverio, does really present the *ipsissima verba* of St. John of the Cross himself. That the Professor has deserved exceedingly well of all those to whom St. John of the Cross is a supreme leader and teacher, no one will dispute. The comparison of almost any passage taken at hazard from Lewis's translation, with his version of the same, exhibits his superiority at once: scarcely ever does it fail to add something, inconsiderable perhaps in itself, but often most important in its context, to the significance of the older rendering. Over and over again it has happened to the present writer to have had his whole conception of such a passage altered and clarified by the comparison. The one slight quarrel that one might pick with the new translator is over his re-casting of the stanzas which it was the professed intention (soon forgotten) of the Saint to expound in detail as the substance of his work. One does not feel that, however the revised version may gain in rigorous accuracy, it gains anything proportionate in appeal and suggestiveness: or that, for instance, "On a dark night, Kindled in love with yearnings—oh, happy chance!—I went forth without being observed, My house being now at rest" is an improvement upon, "In a dark night, With anxious love inflamed, O happy

lot! Forth unobserved I went, My house being now at rest." "In" seems to be a better preposition for the purpose than "on," and the old rendering has a rhythm and balance which is not so observable in the new. But this is a trifle compared with the illumination which this scholarly translation of the authentic text throws upon the meaning of its author, and it may be mere captiousness to advert to it.

This first volume contains "The Ascent of Mount Carmel" and "The Dark Night of the Soul" as separate treatises, though the editor points out that the two parts form really but one treatise, implementing the Saint's undertaking to deal first with "the purgation of the sensual part of the soul" and then with "the purgation of the spiritual": the two Nights, that is, of Sense and of Spirit.

Professor Peers discusses the interesting question of why St. John, having prefixed to his Works the canticle "In a Dark Night," which contains in concentrated form the whole of his mystical doctrine, and having announced that his intention was to elucidate the poem stanza by stanza, appears in fact to have dealt only with the first three, leaving the remaining five entirely untouched. Arguments have been alleged to support the theory that the Saint did indeed fulfil his undertaking, but that the MS. has been lost, or at least has not yet been discovered. The matter is fully debated on pp. liii—lviii, and Professor Peers gives it as his own conclusion that the imagined chapters never were written, quoting Padre Silverio's words, "For my own part I think it very probable that he never composed them."

In conclusion, one may say truly and gratefully of the present work that in it the learned and devoted translator has provided a flowing and accurate version of the best authenticated text of the writings of St. John of the Cross, furnishing it with commentaries, notes, and references of the highest value, which for all students of his sublime teaching will be beyond price.

R.H.J.S.

The practical, as distinguished from the scholarly, interest taken in this great Doctor of Mysticism is shown by the other volume to be noticed, which is meant as an Introduction to the Mystic Life. The compiler, C.H., in a useful Preface, claims to have done nothing but set forth the Saint's doctrine in his own words. All his Works are drawn upon, the arrangement follows a French digest of St. John's teaching, and the old translation by David Lewis is used for the text. Father Steuart's Introduction maintains that the call to Mysticism is not a restricted one, but that relatively few have the courage to accept it. This admirable book may, perhaps, by its clear and logical exposition of a deep subject, increase their number.

Zar
En
Jac

4—HANDBOOKS OF PAPAL HISTORY¹

TWO books which have reached us about the same time are sufficiently kindred in their subject-matter to be included in the same notice. In the first, which is an Italian work, Signor Francesco Zanetti recounts the story of "All the Popes" (*Tutti i Papi*). From the first sentence of the preface we learn that, as nothing of the same description has previously been published, the author believes that his volume will be read with eager curiosity (*con avidità curiosa*). Seeing that the majority of the reading public are not very keen about serious history, it is possible that this collection of "out-of-the-way scraps and anecdotes" may find favour, but we confess that we have our doubts. To begin with, the lives of the first 142 Popes, down to the year 1000, which occupy 300 pages of the volume, are scantily provided with matter of this kind. One does not meet many entertaining stories in the pages of the "*Liber Pontificalis*," and if we turn to such chroniclers as Liutprand, for example, the anecdotes there furnished are apt to be the reverse of edifying. There is, consequently, very little in these early days to serve Signor Zanetti's purpose, for we must do him the justice to say that he does not seek to make capital out of ecclesiastical scandals. For the later pontificates materials are, of course, more abundant, but the impression remains that we are reading a scrap-book in which all sorts of odds and ends are heaped together pell-mell. Duchesne and Panvinus, Pastor and Moroni, seem to be treated as authorities of equal value and importance. The record is brought down to the present day, and we are regaled with a transcript of Herr Ludwig's not over-flattering impressions of an audience with our Holy Father Pope Pius XI. One specimen of the type of incident which Signor Zanetti is at pains to gather up may be given here. It appears that on the death of Cardinal Tosi, Archbishop of Milan, there was a great deal of talk in that city as to the name of his possible successor. "As soon as the good Milanese," said Pius XI, "have finished nominating their new Archbishop, I intend to appoint one myself."

The second book of which we have to speak is quite different in character. Under the heading *Tu es Petrus* (Thou art Peter), M. l'Abbé G. Jacquemet, with the assistance of a number of competent scholars, has edited what his sub-title describes as "a popular encyclopædia of the papacy." This work of nearly 1,200 closely printed pages is divided into five main sections. The first deals with the Institution and Powers of the Papacy, the second with

¹ (1) *Tutti i Papi; attraverso le Curiosità e gli Aneddoti*. By Francesco Zanetti. Turin: R. Berruti. Pp. 762. Price, 20.00 l. 1933. (2) *Tu es Petrus; Encyclopédie populaire sur la Papauté*. Sous la direction de l'Abbé G. Jacquemet. Paris: Bloud et Gay. Pp. xvi, 1,168. Price, 60.00 fr. 1934.

the Canon Law and Liturgy, so far as directly concerns the Sovereign Pontiff, and the third with the History of the Popes down to the present time, a special chapter being added, entitled "Chronology," in which a very brief resumé is given of each separate pontificate. These three divisions occupy about half the volume. The rest of the book is devoted to what may perhaps be described as Actualities, the fourth main section being entitled "The Papacy and the Powers of this World," and the fifth "The Papacy and the Life of the World."

It will be evident, even from this brief outline, that the work before us covers an enormous amount of ground. To review it in any proper sense would be impossible in the space at our disposal. But from what we have seen of its contents and from what we know of the high repute of the scholars who have contributed to it, we have no hesitation in recommending it cordially as a handy book of reference which is likely to be most useful in every presbytery as well as to all who are interested in the work of the Catholic Evidence Guild, and, in fact, to every educated Catholic who possesses a moderate knowledge of French. What adds greatly to its practical utility is the excellent index; and though illustrations, printed on the rather thin paper which has necessarily to be used in a handbook of this compass and moderate price, cannot be quite all that one might desire, they are numerous, well-chosen and helpful. We may also select for special notice the useful little appendix entitled "Replies to Difficulties," for which room is found in the last forty pages of the volume. Here both objection and answer are concisely stated, and we venture to think that those who have to reply to hecklers on public platforms will do well to make themselves thoroughly acquainted with the line of defence here suggested. The names of the contributors to the various sections of this valuable book are not all equally well known in England, but the standard throughout is scholarly, and there are few readers even in this country who are strangers to the admirable work for the Catholic cause which has been done by such men as Georges Goyau, de l'Académie française, Abbot Cabrol, Canons G. Bardy and E. Magnin, Père de La Brière, S.J., and the Abbés G. Mollat, F. Mourret and L. Cristiani.

H.T.

EDITORIAL NOTE

To secure their return if not accepted, contributions submitted to the Editor must be accompanied by a stamped addressed envelope. Articles so submitted should be concerned with matters of general interest, and be the fruit of expert knowledge or original research; nor should they ordinarily exceed 3,200 words (between 8 and 9 pages). As a general rule, subjects dealing with the exposition of theology and ethics are reserved for the staff.

SHORT NOTICES

THEOLOGICAL.

MOST Catholics know St. Paul from the Epistles read at Mass on Sundays and feast days rather than from more extended reading. Dr. L. Soubigou has, therefore, confined himself to these, and in *L'Enseignement de Saint Paul dans les Epîtres de l'Année liturgique* (Lethielleux: 18.00 fr.), he has given a concise theology of the Apostle of the Gentiles, by commenting on these passages and no more. The translation of each passage is his own, taken not from the Latin, but from the Greek text; they are grouped according to their subject-matter, which enables them to illustrate one another, but an index at the end makes reference easy, both to the Sunday and to the verse discussed. It is a book that should be of use to priests, who may sometimes find it difficult to give the Sunday Epistles their proper theological setting.

We hope Father MacGillivray will write many more books like *The Christian Virtues* (B.O. & W.: 5s.), and we do not wonder that the publishers send it to us in a golden jacket. Father MacGillivray has made it his aim to show the difference between the supernatural and the natural virtues, and at the same time to illustrate how the former come into our ordinary lives. He has taken the three Theological and the four Cardinal Virtues, has analysed them after St. Thomas, giving their degrees and sometimes their opposites, with an eye upon both Catholic and non-Catholic readers. Two of the chapters seem to us specially instructive; that on Faith and that on Justice.

The excellent translation of Father Peter Lippert's "Die Kirche Christi," by M. Régis Jolivet, of Lyons, which is called *L'Eglise du Christ* (Emmanuel Vitte: Lyons), is most welcome. The book deals with the Church under three aspects. It is considered first as a fact of history in the richness of its past and its vital action upon the present; it is never static, but constantly developing and unfolding fresh aspects and possibilities; each age and every man has its or his own "experience" of it. The second aspect is that of the "notion" of the Church; "the description in the formulas of historical and social science of the facts and experiences which are given us in the Church." Its tone is apologetic rather than dogmatic. These two sections of the book deal with the Church's visible and external aspect, and lead up to the third section, which is more important, and pictures her as an invisible and spiritual reality. The dogmatic element replaces the apologetic; the Church is the realm in which are realized the mysteries of God, and into this realm one can only enter through the gateway of faith. The Church is life, relation with and incorporation

in Christ. The book is an excellent study of the doctrine of the Church in its origins, structure and daily activity.

MORAL.

To celebrate the fourth centenary of the masterly lectures of Vitoria delivered at the University of Salamanca, the "Asociación Francisco Vitoria" has published them in a critical edition—**Relecciones Teológicas del Maestro Fray Francisco de Vitoria**. Edición crítica y versión castellana preparadas por el P. Mtro. Fr. Luis G. Alonso Getino. Tomo I. (Asociación Francisco Vitoria: pp. xlviii, 491). Vitoria delivered about twenty "Relecciones" (or lectures open to the public) of which only twelve are extant. The outstanding lectures are those dealing with the principles of international law. In his "De Potestate Civili" he touches upon the democratic character of Christian society, and gives a sketch, as it were, of a League of Nations. "De Indis" and "De Jure Belli" deal with the titles that may or may not justify war and conquest. The arbitrary doings of some of the "Conquistadores" of the newly-discovered Americas gave him the occasion for those lectures; his sternness in condemning their lawlessness caused the Emperor Charles V to forbid the publication of some of the "Relecciones"; whilst the outspoken way in which he criticized the abuses accompanying the papal "Compositiones" caused Sixtus V to put the "Relecciones" on the Index of forbidden books, where they remained till the death of that Pope. As a result of these lectures, Vitoria's renown has spread continually. The "Relecciones" have had over twenty Latin editions besides several in modern languages. Vitoria's influence, however, has been to some extent indirect, viz., through the works of Grotius and his school, who gave to the world as their own, ideas that Vitoria had expounded half a century before. The first volume alone has appeared so far, and should admirably fulfil its purpose. After a critical and historical introduction, it contains among other things, a photographic reproduction of part of the oldest manuscript of the "Relecciones" and of the first and second printed editions.

APOLOGETIC.

Father Martin J. Scott, S.J., has added another to his already long list of books in defence or explanation of the Catholic Faith, called **Religious Certainty** (Kenedy & Sons: \$1.50 bound; \$0.25 paper). The familiar matter—the need of religion, the relations of reason and faith, the divinity of Christ and the consequent perpetuity and indefectibility of His Church, which in default of other serious claimants must be the Church Catholic—is treated with logical force and freshness of illustration. A certain amount of repetition—in excess of that needed to impress truth on minds which have largely lost the faculty of rational thinking—is probably due to the previous appearance of the book in periodical form.

The fact that Dr. Karl Adam's great book, *The Spirit of Catholicism* (Sheed & Ward: 5s.), now appears in a sixth revised edition, of which revision the publishers say that it contains "many alterations and additions," whilst it yet has no preface indicating at least the chief of those changes, justifies a reviewer's protest against this lapse in bibliographical courtesy. For, without comparing, page by page, the new with the old, he cannot tell his readers what they have a right to know, viz., what particular corrections and improvements have been thought necessary, and thus those who have the old editions may be left in some doubt. The book is, within its limits, such an admirable exposition of its subject, couched in language of singular eloquence and exactness, that even the slightest suspicion of its perfect orthodoxy would greatly lessen its usefulness. On looking at some passages which we commented on in our first estimate of the book—(see "The Faith our Victory," in *THE MONTH*, February, 1932, pp. 135 sqq.)—it would seem that the Professor, in the chapter headed "The Educative Action of the Church," has found it necessary to modify his explanation of the relations between conscience and authority in matters of faith, and especially to omit a quotation asserting the exceptional possibility of an apostasy being free from moral fault. Perhaps, further comparison would reveal equally important changes, or again, perhaps not. In the case of a book of such value, the discovery should not be left to the enterprise of a busy reviewer.

PHILOSOPHICAL.

Not the least valuable of the series of "Essays in Order" is the last which has come our way, No. 12—*On Being Human* (Sheed & Ward: 2s. 6d. n.), by Gerald Vann, O.P. The author sets out to show that everything which "Humanism"—the development of all man's natural potentialities—professes to aim at, cannot really be achieved if man is isolated from his Creator, but may be fully attained by his spiritual perfection as a child of God. He agrees with the Humanist that both a barren intellectualism and an exaggerated Puritanism have, from time to time, distorted the Christian ideal. He is rightly severe on decadent Scholasticism, although he should have stated more explicitly that even during its prevalence the genuine article, the *philosophia perennis*, still persisted. And he shows clearly that real Christian asceticism has never been Manichæan, despite the extravagances of the Thebaid. In fact, the restraint which the Christian exercises over his bodily faculties and desires, far from opposing humanism, actually demands a keen appreciation of all that for higher reasons he deliberately abandons. No doubt, we have not here a lasting "city," but we have a city, none the less, with certain duties of citizenship. On the other hand, the ineffectiveness of non-Christian humanism is historically obvious, besides being demonstrable

a priori. Man, least of all fallen man, is *not*, and cannot be, the measure of all things. At the same time, seeing that the fullest and best-developed human life must be that which most closely approaches the Divine Model, and because our life here on earth is of necessity subordinated to our life hereafter, there seems to be no reason why the Christian ascetic should even be aware of the purely human developments he is setting aside by embracing the Cross. He reaches loftiness of mind and largeness of soul by another route, viz., by means of the excellence of the knowledge of Christ His Lord, in comparison with which St. Paul regarded all earthly things as refuse. Under the influence of grace the capacities of human nature, even with a modicum of human culture, can be most wonderfully expanded. Father Vann's treatise, however, has the pagan humanists of our time in view, to whom the Folly of the Cross is its most obvious feature, and against their misguided criticism of Christianity, his book is a fine defence.

The history of philosophy is dealt with in **Da Guglielmo d'Auvergne a S. Tommaso d'Aquino**, Vol. II ("*Vita e Pensiero*": 15.00 l.), by Amato Masnovo, of the Catholic University of Milan. The work is to be completed in three volumes. The volume under review gives an insight into the mind of William of Auvergne as regards the origin of all things from God and the possibility of an eternal creation of the world. The latter part of the book is devoted to his proof of creation against Avicenna.

HOMILETIC.

No means of intercommunication of mind with mind which human genius invents should be condemned simply because it can be used to communicate evil as well as good, falsehood as well as truth. All such things may be misused—the printing-press, broadcasting, the gift of speech itself. And all can contribute to the glory of God and human welfare. We cannot, therefore, but rejoice in the opportunity given by the wireless of putting the truth before multitudes who would never hear it from the pulpit or meet it in the printed page, and we are quite in accord with those who won Father Martindale's reluctant consent to the printing of **Some Broadcast Sermons** (Sheed & Ward: 2s. 6d. n.), in the hope that the benefit brought to countless numbers might be thus preserved and perpetuated. For, although confined by the rules of the B.B.C. to beliefs that are common to all Christians and to the truths of natural religion, such as those who discard "creeds" may share, the preacher has contrived to assert a vast deal of positive basic Christianity, without in the least minimizing its essential demands on the human mind and will. Even Catholics will profit by thus realizing how reasonable their service is, whereas those multitudes outside the Fold, and cut off even from the knowledge of the absolute need of Christian principles for the saving of Society, will

find that information here most persuasively put, with a thorough understanding of the modern mind and its very ancient difficulties. We anticipate that these informal "sermons" will rival the astonishing success of the author's previous broadcast talks called *What are Saints?*

In *Christ in the World of To-Day* (Gill & Son: 2s.), six Lenten lectures delivered in Dublin, Father McGrath, S.J., had a limited but homogeneous audience before him. He spoke to the faithful and could put before them the full measure of the Faith, as it reacts to modern circumstances. His general theme was the striking way in which devotion to the Sacred Heart, which is a vivid appreciation of the intensity and extent of God's love displayed in Christ, has been providentially designed to meet the special dangers and difficulties which we meet with to-day—the amazing development of man's mastery over nature, the subtle poison of Modernism making void the Cross of Christ, the sexual laxity which has followed State interference with the marriage contract, the menace of unemployment through the misuse of machinery, the prevalence of "Cæsarism" in various forms, and finally, the general unrest and uncertainty that the state of the world causes and perpetuates. These dangers are clearly analysed with helpful illustrations, and the safeguards against them contained in the teaching and practice of the Church forcibly expounded in these eloquent discourses, the utility of which is by no means to be confined to one season or to one congregation.

We are not expressly told that Bishop John J. Swint's Lenten course on the Commandments, called *The Moral Law* (Bruce Publishing Co.: 50 cents), was actually preached. If so, it must have electrified his congregation. For the Bishop combines the moral fervour of a St. John the Baptist with not a little of the great Precursor's plain and forcible speech. His doctrine is that of the Catechism, of a Catechism which many, perhaps, of his hearers had left in the schoolroom, but he applies that doctrine unsparingly to the circumstances of modern life with a clearness that permits no subterfuge, and a directness that cannot be evaded. The last discourse, which includes dishonesty, should strengthen the hand of President Roosevelt. For instance: "The proper place for a thief is the penitentiary. We have a few of them there, but as regards the vast majority of them, they are walking scot-free." And he proceeds to brand as thieves various "respectable" categories of citizens, showing how the law winks at injustice and how doing trade has become synonymous with doing people. For all its breeziness, the booklet is a formidable indictment of modern moral laxity, in which Catholics are overmuch involved.

We regret being late with our notice of a book which would have made most salutary Holy Week reading—the *Seven Last Words* (Bruce Publishing Co.: 50 cents), by the Rev. J. F. Burns,

O.S.A., a series of inspiring discourses for the Three Hours' Devotion, ingeniously framed upon the "Transfiguration" which Our Lord endured on Calvary. But after all the Passion should never be far from the thoughts of the redeemed, and these penetrating reflections on its close will always be in season.

The same remarks apply to a somewhat longer book on the same pregnant subject, now in its second edition—**Les Sept Paroles et le Silence de Jésus en Croix** (Lethielleux: 12.00 fr.), by that veteran spiritual writer, M. l'Abbé Louis Rouzic. He has taken, so to speak, for his inspiration Father Faber's description of the Seven Words, and has made use, more than once, of that inspiring author, but his eloquence is all his own, and, in his development of Our Lord's silence, to include the derived "silences" of His Mother Mary, of St. Joseph, of creation, etc., he has struck quite a new vein.

A Mois de Marie (La Bonne Presse: 8.00 fr.) that has been "preached" in Chartres Cathedral has been published by the Abbé A. Brenon, of Orleans, for the benefit of other priests, and for the devotion of the faithful. The thirty-one discourses form a complete study of the life and virtues of Our Lady illustrated by many modern instances.

The author of the popular brochure, "One with Jesus," and of the meditations on "Confidence," Father Paul de Jaegher, S.J., has followed these up with **Anthologie Mystique** (Desclée: 12.00 fr.), a remarkable collection of passages from mystical writers, from the twelfth century to our own time. He prefaces his book with an essay, giving four reasons why we should read the mystics, and guiding us in the way they should be read. Before the quotations from any one author he gives a short account of that author himself. An analytical index makes reference easy. The quotations stress the love of God more than any other topic; the Person of Our Lord is less emphasized.

DEVOTIONAL.

A short time ago Abbé G. Sepetier produced a complete course of Catholic Doctrine, drawn from the works of Bossuet, which had immediate success. This he has now followed up with a companion volume, **La Vie Chrétienne, tirée des Œuvres de Bossuet** (Desclée: 25.00 fr.). The compiler has followed the recognized divisions of his subject, Origins, Nature of the Christian Life, Means of developing it, Perfection; in fact, the main headings are those to be found in a text-book like that of Tanqueray. The passages are well arranged, with sub-headings, and are sufficiently long to allow the style of the great master to be well appreciated.

Devotion has become so obscured and overladen by sentimental

"devotions," and so distorted by the unintelligent use of language, that anyone who endeavours to "rationalize" our relations with God is doing us a real service. This has been Father R. H. J. Steuart's object in his various spiritual essays, the third volume of which, **World Intangible** (Longmans: 5s.), is before us, an object which he has successfully attained. By "rationalizing" we mean using our mind so as to discover what an imperfect and inadequate medium it is for reaching the knowledge of God, how frequently it is interfered with by passion and prejudice and how constantly we have to correct its judgments by insistence on a recognition of their inaptness and by counteracting, as far as possible, even the inevitable "anthropomorphisms" that characterize our thought of Him. As we know, those "anthropomorphisms" abound in the Old Testament, wherein God's revelation was made to the children of our race, and they have sometimes been taken over too freely into the language of our prayers. To worship really "in spirit and truth," we must learn to interpret aright many unrestrained metaphors and similes, and to make the foundation of all right thinking that sound philosophy—a sort of "metaphysics without tears"—which Father Steuart supplies. We venture to think that no one will rise from the study of these twenty short discussions of God's nature and of our various relations with Him without a heightened realization of the privileges and the duties of the Faith.

Father Andrew Beck, A.A., the author of **Assumptionist Spirituality** (Washbourne & Bogan: 1s.), explains in his preface that the word "spirituality" is here used in the restricted sense of a particular practice of the spiritual life, as adapted to the special form of a School or Institute within the Catholic Church. The device of the Assumptionist Congregation is *Adveniat regnum tuum*, which it aims to realize by apostolic activities over a large field and in a great number of directions. These include parish work, the Press, missions, pilgrimages, the formation and management of clubs, sodalities and confraternities, and a variety of other such beneficial enterprises. In the interior life of its members a large place is given to prayer of the type associated with the teaching of St. Francis de Sales and known commonly as "affective." This little book will be of interest to many in this country who are, perhaps, not much acquainted with the work of these zealous religious.

The recently published C.T.S. pamphlet **The Inward Life**, Extracts from the Letters of Mother Stuart, has proved such a great success, 13,000 copies having been sold within six months of issue, that the publishers have now brought it out as a dainty 64 pp. booklet, cloth bound with gilt lettering, for the surprisingly small sum of 9d. It would make an ideal little gift to anyone whom one wished to cheer and encourage through hard times.

NON-CATHOLIC.

It cannot but be an encouragement to our Catholic writers and publishers to find how, year after year, their work is made use of by their Anglican friends, with, it would seem, an ever-increasing appreciation. For instance, in *The Social Implications of the Oxford Movement* (Scribner's: 7s. 6d.), a volume containing the Hale Lectures for 1933, the author, the Rev. W. G. Peck, does not hesitate to make free use of Mr. Chesterton, M. Maritain, von Hügel, Father Jarrett, Mr. Dawson, Péguy, Karl Adam, and other of our writers, to express or confirm his own conclusions. The book is extremely well written, and handles some difficult economic and social arguments with much skill and clearness. The aim of the lectures has been to show 1) the utter collapse of all the social standards which have tried to exist apart from religion; 2) the right and duty of the Church to play her part in the affairs of this world; 3) the opportunity she now has in her hands of building where all else has collapsed. Mr. Peck would argue that the Church of England, which he uniformly calls "Catholic," ignoring every other meaning of the word, awoke to this at the Oxford Movement; he does not say anything of the fact that the true Catholic Church has, in season and out of season, always maintained the doctrine and exercised this right. Mr. Peck's teaching is Catholic, but its connexion with the Oxford Movement seems to us somewhat forced; not the least sign of this being the fact that, while he quotes so many Catholic authors, not one of whom has the remotest concern with the Movement, he can quote so few of the writers of the Movement itself to bear him out.

Another instance of the increasing modern tendency is evidenced by Miss Evelyn Underhill. In her recent book, *The School of Charity* (Longmans: 2s. 6d.), she takes the main articles of the Apostles' Creed, and out of them draws valuable lessons for ordinary life; she would have her readers see what a practical matter the Faith should be. But again we notice the same tendency; more and more Miss Underhill, perhaps unconsciously to herself, falls back on "Roman" Catholic authors to teach her own form of Catholicism. She does not yet realize that these writers, St. Theresa, Caussade, Nicholas of Cusa, St. Thomas Aquinas, St. Bruno, von Hügel, and others, are what they are, and are towers of strength to lean upon, precisely because their Catholicism is not hers. Their faith and their teaching rests on an authority external to themselves, and, therefore, they, too, can speak "with authority"; the new Catholicism in England rests on each man's own self and, therefore, it must needs seek confirmation from outside. We pray for the day to dawn when this difference will be seen.

Even among the Free Churches we see a stirring of the waters. **A Free Church Liturgy**, "based on the Words of Holy Scripture,

together with a simplified Latin Rite and Orthodox Liturgy," compiled and arranged by J. P. Oakden, M.A., Ph.D. (Dent: 2s.), is surely something new. The author, almost by way of justification and apology, speaks in his Preface of "the widespread desire for greater order and dignity in Free Church sacramental services"; and later he adds: "The main characteristic of the Roman rite is its dignity and restraint. . . For Free Churchmen the perusal of the Western form should be of infinite help." To meet this desire, and to give this help, Mr. Oakden has drawn up, first, a simplified edition of the Mass, with a few historical footnotes; then a simplified version of the Orthodox Rite of St. John Chrysostom, with fewer similar notes; lastly, a rite, apparently of his own, drawn almost entirely from the words of Sacred Scripture, but carefully following the plan and sequence of the Holy Mass. How far such a work will commend itself to the Free Churches we do not know; for ourselves we can only welcome it as a sign of our times, of that desire that at last all may be one, in that oneness which is to be found only in the Holy, Catholic, and Apostolic Church.

When we pass on to the spoken word we notice the same tendency, though in another way. The devotion of the Three Hours has now become almost as common in Anglican churches as in our own; and although the sermons printed for these occasions could not possibly have been preached in any of our churches, still we cannot but welcome the evident zeal which they express. Thus, in *The Royal Banners*, by Bernard Clements, of the Anglican Community of Nashdown (Longmans: 3s. 6d.), we feel the preacher appealing against the weariness of his audience; we feel him endeavouring to reach them by speaking in their own language; "I hope I may have made it just a little clearer," is a kind of sentence we would not expect from a pulpit of our own, especially in its context. Or again: "Yes, that'd teach the fool! Judas will go right off now and arrange with the chief priests." Again and again, we are brought up by sentences of this kind; signs of that personal element which is inevitable to Anglican mentality, but often marring the Catholic teaching which the preacher endeavours to give.

Similar remarks we are inclined to make when reading *Watchers by the Cross: Thoughts on the Seven Words*, by Canon Peter Green (Longmans: 3s. 6d.). The slums of Salford know the Canon well; for more than twenty years, we believe, he has worked among them; may God give him a great reward. And may one of those rewards be a yet more clear understanding of the road along which he seems to us to be treading. Every year of late, about this time, he has produced a book for spiritual reading; and every year, it seems to us, the book he has produced has been more Catholic than its predecessor. Would that he could see that

this very progress has its weakness; being personal it cannot tell, as would his words if they were uttered as from one "having authority, and not as the scribes"!

Another little book we might mention, which has a significance of its own, is **An Anthology of Prayers**, compiled by A. S. T. Fisher, Chaplain of Bryanston School, Blandford, Dorset (Longmans: 3s. 6d.). It is a collection of prayers that implies much study and research; it ranges from Zoroaster to Belloc; from the Preface and from the titles of the sections it is evidently intended for public use, not merely for private reading. This is catholicism indeed! Zoroaster, Aeschylus, Plato, Rabindranath Tagore, the Roman Breviary, saints in a long procession, alongside of some who certainly were not saints, all are brought together by the chaplain of a Christian School to teach his boys the art of Christian prayer. As an anthology we commend the compiler's work, though sometimes we cannot approve his taste; as a prayer book, we put it beside the other books mentioned in this notice, and cannot but wonder whither the new catholicism is leading; broadening ever out till it is lost in the sand, and even its Christianity is no more than sea-foam on the shore. It is a far cry from this last volume to the first we have here mentioned; yet both belong to the same class, both are born of the same spirit. Under such guidance, to what must our English Christianity come? Certainly not to the "one fold, and one shepherd," which, nevertheless, it most surely seeks.

HISTORICAL.

The Bridgettines of Syon Abbey hold a place that is unique among all the convents in England, because they alone can claim unbroken descent from a community that existed in this country before the Reformation. Their history, from their first foundation in 1415, is told with a pen dipped in deep affection by Canon Fletcher in **The Story of the English Bridgettines of Syon Abbey** (Syon Abbey, South Brent, Devon: 3s. 6d.). Canon Fletcher, as one of the chief workers for the Catholic Record Society, is an expert in the handling of Catholic documents, and he has put all his skill and experience at the service of the Syon nuns that this "story" may be accurate and thorough. For, indeed, it is a wonderful narrative; of wandering from England to the Low Countries, to France, to Portugal, and at last home again, all the while the Community remaining English, fed by a flow of postulants that never ceased. There is none quite like it in all our annals, and we can only thank Canon Fletcher for the work he has done. The book is beautifully illustrated, and should find, not only many readers, but also some whom it may draw to Syon Abbey.

Mr. Winston Churchill, impelled by family devotion, has lately endeavoured to "whitewash" the great Duke of Marlborough, and

in the process to vilify James II whom that commander betrayed. Unfortunately, his ancestral piety has led him to misinterpret and misrepresent certain documents on the worthlessness of which he bases his case. Comes Major Malcolm Hay, who has studied these papers, now preserved at Blairs College, Aberdeen, and in an outspoken booklet—**Winston Churchill and James II** (Harding & More: 2s. 6d.) vindicates James from the anti-Catholic abuse which is still common form amongst Protestant historians, and which Mr. Churchill too readily endorses, and leaves Marlborough still under the stigmas of disloyalty and avarice. In sixty-four well-documented pages Major Hay exposes Mr. Churchill's historical incapacity and offers him in abundance that "correction and contradiction" which the biographer declares himself ready "with meekness" to receive.

BIOGRAPHICAL.

Those who do not know Miss Sara A. Burstall will discover a very straight and hopeful character in the story of her life, **Retrospect and Prospect, Sixty Years of Women's Education** (Longmans: 7s. 6d.); and those who do know her will realize how true a portrait she has drawn, almost unconsciously, of herself. For self-portraiture was not her object in writing her book; it was rather to show the growth of women's education in England during the last sixty years. She has realized how its development may be seen in the story of her own life, from its first real beginnings in London, through Girton, back to London, and finally to Manchester. As she proceeds from experience to experience, she comments by the way; and it is probably these comments which will most attract the student of educational theory, coming as they do hot from the anvil, and tempered by so long an experience. As Sir Michael Sadler says in a Preface, this is a "wise, brave, and heartening book."

The "Library" of the Little Flower grows apace, the latest addition, viz., **The Story of the Canonization of S. Thérèse of Lisieux** (B.O. & W.: 3s. 6d.), being a formal and full account of the canonical steps of her advancement, along with all the important documents, from the beginning of her Process in 1910, till 1927, when she was declared Patroness of the Missions of the World. It is an exceptional story, and therefore deserves to be treated as something apart. But also, perhaps, in these official documents one learns the spirit and significance of the Saint more than from many private studies.

It is certainly something for which to thank both editor and publishers that they have produced a third and revised edition of the life of **Blessed Gemma Galgani, the Holy Maid of Lucca** (Sands: 6s.), by her Spiritual Director, Father Germanus, the Passionist, translated by the Rev. A. M. O'Sullivan, O.S.B., and newly edited by the Rev. Joseph Smith, C.P. Though other Lives

of the Beata have now appeared, this must always remain the standard life, coming as it does from the pen of one who knew her soul more intimately than anyone, and being in great measure responsible for the Holy Maid's beatification. Moreover, the price, for a book of over 390 pages, is astonishingly small. With the exception of a few slight emendations in the translation, the only difference between this and former editions is the omission of the original author's arguments for the supernatural in Blessed Gemma's experiences. Now that she is beatified these are no longer needed. We are confident that no Catholic library will be long without this *Life* upon its shelves.

Under the aegis of the Catholic University of Milan, Father Sarri has produced a lengthy critical study of the work of **Annibale Caro** ("Vita e Pensiero": 25.00 l.), a figure of some importance in the literary and diplomatic world of the Cinquecento. Caro was born in 1507, became tutor and secretary in the Florentine family of the Gaddi and later confidential secretary to various members of that of the Farnesi. Father Sarri's study is detailed and well documented. His chapters deal with Caro as literary critic, poet and translator. More than 140 pages are given to his version of the *Æneid* which he compares, sometimes phrase by phrase and passage by passage, with those of previous translators. Caro is shown to be a true child of his age in his love for the literature and remains of antiquity, and his desires to Christianize what had been pagan: unlike some of his brother humanists, he could appreciate Dante, Petrarch and Boccaccio as he valued Virgil and Catullus, and he wrote his native language with a charm and freedom that few of his contemporaries attained.

SOCIOLOGY.

It is useful sometimes to see how classic English treatises on economics appeal to those abroad. In **La Concezione Biologica dell' Economia** ("Vita e Pensiero": 6.00 l.) Francesco Vito is, within his space, full and sympathetic in his exposition of Marshall's views in connexion with the essential problem of Economic Science, i.e., the correspondence between Economic Theory and Economic Fact.

FICTION.

Much local and historical knowledge of North Wales—"Snowdonia"—has gone to the making of a capital story, **The Robbers' Cave** (B.O. & W.: 3s. 6d.), by Agnes Blundell, and not a little of the storyteller's art: for the information is conveyed skilfully, and the interest is sustained throughout a series of exciting, yet not improbable adventures. Several excellent line-drawings by Frank Rogers, one of the publishers' most capable artists, add to the book's attractiveness.

One cannot read many of **Set on a Hill and other Stories** (Wash-

bourne & Bogan: 3s. 6d.), by Mr. Wilkinson Sherren, without realizing that the writer is a practised story-teller, knowing how to create interest, to manage dialogue, to picture in appropriate words the features of a scene, the details of an event, the developments of a thought. All these stories are very readable and satisfying: there are no dropped threads, or ragged edges. And they, one and all, convey without preaching, salutary morals adapted to our times. Interspersed amongst the stories are several pages of aphorisms showing penetrating thought.

The King of the Archers (B.O. & W.: 6s.) is not one of René Bazin's most exciting books, and it describes the customs of a community quite unfamiliar to British folk. But the series of little incidents and of trivial conversations, connected with the weaving industry of northern France and with the archery clubs which are a prevalent form of sport amongst them, somehow engrosses the reader in spite of himself, so delicately drawn are the characters and so natural are their actions and reactions. It is, as it were, a sort of French "Cranford," and the translator, Miss Mary Russell, has skilfully preserved all its literary bouquet.

MISCELLANEOUS.

The "children of light," in response to the urging of the last few Popes, and in face of the consequences in many lands of Catholic apathy, are at last bestirring themselves to do what they should have done long ago, without any urging and without the pressure of external events, viz., to organize themselves in such a way as to bring their social principles, based on their Faith, to bear upon the many economic problems which the breakdown of materialistic Capitalism has revealed and accentuated. In every country much lee-way must be made up and social workers will be glad of a book like Père Dabin's *L'Action Catholique: essai de Synthèse* (Bloud et Gay: 310 pages), which first narrates historically the teaching and guidance of the last four Popes in regard to the "lay apostolate," and then shows in detail how all that instruction should be applied to the various forms of social and religious activity. As is well known, the pernicious doctrines of Charles Maurras once got a certain footing in Belgium: Père Dabin's treatise will, we hope, complete the overthrow there of the last traces of the "Action Française."

What a mass of material he has had to handle in effecting his "synthesis" is indicated by a recent publication of La Bonne Presse, a French translation of Pontifical documents bearing on the matter, from the beginning of the reign of the present Pope down to the end of 1932—a large, closely-printed volume of 430 pages called *L'Action Catholique*. This contains the text of 120 Papal encyclicals, letters and addresses, all occupied in one way or another with the apostolate of the laity, and growing in frequency with the years. Useful chronological and other indexes

make the matter readily accessible, and the whole collection a boon to students.

Our Lady of Brewood (B.O. & W.: 1s.) is a delightful "Play for Children," by Agnes Blundell, dealing with English Catholic life under Cromwell. There are parts for nearly thirty children, and the author has evidently intended that some even of the littlest ones should have a place in the caste.

MINOR PUBLICATIONS.

An attractive pamphlet is issued by the Boy Saviour Movement (986 Park Avenue, New York: 10 cents) containing the translation of an article by Father Mario Barbera, S.J., called **Jesus as Boy and Youth in Christian Education**; and two short papers: **Nazareth**, by Father M. Meschler, S.J., and some Excerpts from Father Faber entitled *The Hidden Years*.

The **Catholic Mind** for January 22nd reproduces the English text of the address delivered by the Holy Father to the Pilgrimage of 400 Unemployed which went to Rome from England during the Holy Year; while that for February 8th is mainly devoted to a paper on *Catholic Cult and Culture*, read by Father G. Ellard, S.J., at the recent Literature Congress at Denver. The issue for February 22nd reprints from our own pages Father Leeming's sympathetic study of "A Master Theologian: Father Maurice de la Taille"; and in the March numbers appear a reprint from the *Clergy Review* of Father Lewis Watt's invaluable paper "Communism and the Catholic Social Programme," and Ramón Silva's account of the *Spanish Republic*, which first appeared in the February MONTH. In the April 8th issue there is printed a sermon on "St. Thomas Aquinas and the Modern Catholic," by Dr. John K. Ryan. These are but a few of the valuable papers preserved in this series of reprints.

The Way to Jesus (B.O. & W.: 3d.) is "A Simple Liturgical Prayer Book" with twenty-four beautiful Mass illustrations and two others besides, and giving some additional prayers and Devotions for Confession as well as the usual Prayers at Mass. It should be very popular with younger children.

Among the C.T.S. twopenny pamphlets to hand this month, pride of place must undoubtedly be given to **Anthony & Peggotty Ann**, written and illustrated by Robin. In felicitous phrase and picture she appeals to her young readers to join the Society of the Holy Childhood. A practical and much needed pamphlet, **Nursing for Catholic Girls**, by M. Cunnane, should be read by all for whom nursing holds some attraction. As Dr. Mary Cardwell says in her Foreword: "More than ever before does the world stand in need of the best Catholic girls in the ranks of the nursing profession." **The Priest Heroes of "The '45,"** by Rev. B. W. Kelly, is a stirring account of the heroism of the Scottish priests at the time of that last Jacobite rising which resulted in the exile

of so many of them. In an unusual and attractive cover, there comes a *Life of Jesus Christ our King*, by Rev. W. Raemers, C.S.S.R., who recounts briefly and in his own words some of the main events in the Life of Christ. A useful outline which will serve admirably as a first introduction to the study of Our Lord's life, by one hitherto a stranger to it. The Right Rev. Mgr. Hallett has written an entirely new *Life of Blessed Thomas More*, to take the place of that which has so long had a place in the catalogue; being Vice-postulator of the Cause of our English Martyrs, he is admirably fitted to assume the role of biographer. Anyone visiting Glastonbury this summer, and all interested in the venerable ruins of our Catholic past, should obtain the *Guide to Glastonbury Abbey*—complete with ground-plan and a sketch of the Abbey "as it probably was"—by Very Rev. E. Horne, F.S.A. For the excellent *Studies in Comparative Religion* series, Father Philip Hughes has written *The Conversion of the Roman Empire (312—427)*, an account of an "historical miracle" of the first order. In the smaller format comes *Prayers and Counsels of St. Thomas Aquinas*, assured in advance of a ready sale among the thousands who have fallen victim in mind and heart to the Angelic Doctor.

BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

ALEXANDER OUSELEY, LTD., London.
Kateri. The Maid of the Mohawks.
By Margaret Thornton. Pp. 159.
Price, 3s. 6d.

ARTHUR BARKER, LTD., London.
Orthodoxy sees it Through. By
Various Authors. With a Preface by
Sidney Dark. Pp. 274. Price, 8s. 6d.

BEAUCHESNE, Paris.
Saint Ignace de Loyola. By Paul
Dudon, S.J. Pp. xx, 663. Price,
50.00 fr.

BLOUD ET GAY, Paris.
Monseigneur Mignot. By Louis de
Lacger. Pp. xvi, 160. Price, 12.00 fr.
BURNS, OATES & WASHBOURNE, LTD.,
London.

A Newman Prayer Book. Pp. x, 97.
Price, 1s. 6d. *Two Hundred Evening-
Sermon Notes.* By Rev. F. H. Drink-
water. Pp. 275. Price, 5s. *The
Dignity and Rights of Labour.* By
Cardinal Manning. Pp. ix, 98. Price,
2s. 6d. *A Simple Explanation of Low
Mass.* By a Secular Priest. With 43
Illustrations. Pp. xxx, 87. Price,
2s. 6d. *The King of the Archers.*
By René Bazin. Translated by Mary
Russell. Pp. 200. Price, 6s. *Our
Lady of Brewood. A Play for Child-
ren.* By Agnes Blundell. Pp. iv, 27.

Price, 1s. *Two Hundred Folk Carols.*
By Sir Richard Terry. Pp. xxxiii,
395. Price, 18s. *The Protestant Re-
formation in Great Britain.* By
Joseph Clayton, F.R.Hist.S. Pp. xv,
304. Price, 5s. *Golden Years on the
Paraguay.* By George O'Neill, S.J.
Pp. xii, 276. Price, 5s. *The Way
to Jesus.* Pp. 64. Price, 3d.

CATHOLIC TRUTH SOCIETY, London.
The Inward Life. By Mother
Stuart. Pp. 64. Price, 9d. Several
Twopenny Pamphlets and Reprints.

FABER & FABER, London.
*After Strange Gods. A Primer of
Modern Heresy.* By T. S. Eliot. Pp.
68. Price, 3s. 6d.

FERDINAND SCHONINGH, Paderborn.
*Frühes Erkennen, Frohes Beken-
nen.* By E. Falter. Pp. 187. Price,
3.60 m.

GABALDA ET CIE, Paris.
Maurice Blondel. By Auguste
Valensin and Yves de Montcheuil.
Pp. 310. Price, 20.00 fr.

GILL & SON, Dublin.
A Child's Book of Religion. By
the Most Rev. M. Sheehan, D.D.
Parts I and II. Illustrated. Pp. xii,
242; iv, 186. Price, 2s. 6d. and 2s.
respectively.

HEATH CRANTON, LTD., London.

Flee to the Fields. The Faith and Works of the Catholic Land Movement. A Symposium. Pp. 224. Price, 5s. *Undaunted.* By Jane Lane. Pp. 376. Price, 7s. 6d.

HERDER & Co., Freiburg im Breisgau.
Das Religiöse in der Menschheit und das Christentum. By Otto Karrer. Pp. x, 264. Price, 5.20 m. and 6.20 m. *Katholisch-konservative Erbgut.* By Emil Ritter. Pp. xv, 412. Price, 3.80 m. and 5.20 m.

LONGMANS, GREEN & Co., LTD., London.

The Popular Background to Goethe's Hellenism. By Humphry Trevelyan. Pp. xii, 107. Price, 7s. 6d. *The Priestess, and Other Poems.* By Stella Gibbons. Pp. vii, 39. Price, 2s. 6d. *Life of Mother Margaret Mary Hallahan.* By Mother F. R. Drane, O.P. Cheap Re-issue. Pp. xx, 540. Price, 5s.

KENEDY & SONS, New York.

Principles of Jesuit Education in Practice. By Francis P. Donnelly, S.J. Pp. 222. Price, \$2.00.

LETHIELLEUX, Paris.

La Vie Eucharistique. By Régis Gerest, O.P. Pp. 324. Price, 15.00 fr. *La Liberté de la Vocation.* By Francis Mugnier. Pp. 160. Price, 10.00 fr.

MESSENGER PRESS, Covington, Ky.

Religious Education. By Most Rev. F. W. Howard, D.D. Pp. 29.

METHUEN & Co., LTD., London.

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